

**LEADERSHIP TRAINING FOR MISSION IN THE  
ANGLICAN CHURCH OF KENYA**

**by**

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## **DECLARATION**

I declare that **LEADERSHIP TRAINING FOR MISSION IN THE ANGLICAN CHURCH OF KENYA** is my own work and that all sources that I have used or quoted have been indicated and acknowledged by means of complete references.

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SIGNATURE

(REV.D.N.KAGEMA)

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DATE

Dedicated to my Family Members  
for their ceaseless Moral Support and Prayers in the entire process of this study

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## SUMMARY

Using the “four-selves” Mission Strategy of self-governance, self-support, self-propagation and self-theologizing as an analytical tool, this study assesses the theological training of church leaders (clergy and laity) in the Anglican Church of Kenya (ACK) with regard to context, relevance and viability. Though the ACK has been in Kenya since 1844, and has been involved in vigorous evangelization, it has not grown to be fully self-governing, self-supporting, self-propagating and self-theologizing. This is evidenced mainly by its flawed theological training system which is neither relevant nor viable.

The study is in ten Chapters. The first Chapter contains the introductory material, while the second Chapter gives the general overview of the ACK focusing on its growth and training needs. The ACK is a rapidly growing Church experiencing a growth of about 6.7 per cent per annum, yet she is not necessarily happy as she is not able to produce sufficient and well-trained personnel to match this growth. The third Chapter traces the history of pastoral training in the ACK, while Chapter four assesses the curriculum used to prepare church leaders in the ACK. This curriculum is uncontextualised hence irrelevant to the current Kenyan society. Chapter five evaluates the six ACK Provincial Theological Colleges. These colleges are inadequate and economically under-utilized hence not viable. The sixth Chapter underscores the importance of training Lay Church Leaders in the ACK through Theological Education by Extension (TEE), an effective training model which has failed because the ACK leadership has failed to prioritize it. The seventh Chapter discusses the main challenges encountered by the ACK in her leadership training and shows that these challenges are vital measures for improving theological training in the ACK. Chapter Eight examines the relationship between Christian Mission and Theological Training and it comes out clearly that Mission and Theology are inseparable entities. In the ninth Chapter, the author basing his arguments on the various findings in this study suggests some possible ways through which the ACK can improve her training systems. Chapter Ten concludes

that if the ACK has to succeed in her mission she has to prioritize the training of her leaders.

### **KEY TERMS**

Leadership training; Anglican Church of Kenya (ACK); Growth of the ACK; Four-Selves Mission Policy; Training Needs; Provincial Theological Colleges; Curriculum Assessment; Theological Education by Extension; Main Training Challenges; Mission and Theology; Christian Intellectual Leadership.

## **ABBREVIATIONS AND ACRONYMS**

A.A.C.C	All Africa Conference of Churches
ABCFM	American Board of Commissioners for Foreign Missions
A.C.C	African Church Council/ Anglican Consultative Council
A.C.K	Anglican Church of Kenya
A.D.S	Alliance Divinity School
A.E.A	Association of Evangelicals in Africa
A. I. C	African Inland Church
A.I.C.M.A.R	African Institute for Contemporary Mission and Research
A.I.M	African Inland Mission
A.M.S	Alliance of Missionary Society
A.T.I.E.A	Association of Theological Institutions in Eastern Africa
B.A	Bachelor of Arts
B.Com	Bachelor of Commerce
B.C.P	Book of Common Prayer
BD	Bachelor of Divinity
B.O.G.D.S	Board of Governors of the Divinity school
B.Th	Bachelor of Theology
CAEA	Church Army in Eastern Africa
CC	College Council
C.C.R.S	Christian Certificate in Religious studies
C.C.S	Christian Community Services
Cf	Compare
C.H.E	Commission for Higher Learning
C.M.S	Church Missionary Society
C.M.S.E.C	Church Missionary Society Executive Committee
C.P.A	Certified Public Accountants
C.P.B.D	Church Pocket Book and Diary

CPK	Church of the Province of Kenya
C.S.M	Church of Scotland Mission
D.M.A	Diocesan Missionary Association
D.Min	Doctor of Ministry
D.S.F	Divinity School File
D.S.S	Divinity School Students
D.Th	Doctor of Theology
E.C.U.S.A	Episcopal Church of the United States of America
H.B	House of Bishops
H.G.M	Holy Ghost Mission
K.A.C.T.O.M	Kenya Advisory Council for Training of Ordained Ministry
K.A.M.A	Kenya Anglican Men Association
K.A.N.U	Kenya African National Union
K.A.Y.O	Kenya Anglican Youth Organization
K.C.S.E	Kenya Certificate of Secondary Education
K.E.M.U	Kenya Methodist University
K.M	Kenya Mission
K.M.E.C	Kenya Mission Executive Committee
M.A	Master of Arts
M.C.K	Methodist Church in Kenya
M.H.M	Mill Hill Mission
M.I.S.A.G	Mission Issues and Strategic Advisory Group
M.M.S	Methodist Missionary Society
M.R	Membership Register
M.Th	Master of Theology
M.U	Mothers Union
NCKK	National Council of Churches of Kenya
NT	New Testament
NZCMS	New Zealand Church Missionary Society

OT	Old Testament
P.B.T.E	Provincial Board of Theological Education
PC	Parish Council
P.C.C	Provincial Colleges Council
P.C.E.A	Presbyterian Church of East Africa
P.C.M	Principals' Consultative Meeting
Ph. D	Doctor of Philosophy
P.I.M.C	Partners in Mission Committee
P.U.R	Provincial Unit of Research
R.C.A.M.S	Representative Council of the Alliance Missionary Society
R.C.E.A	Reformed Church in East Africa
SPUTC	St. Paul's United Theological College
SR	Students Register
T.C.F	Theological Colleges File
T.E.E	Theological Education by Extension
U.D.S	United Divinity School
U.K	United Kingdom
U.M.S	United Methodist Society
U.S.A	United States of America
W.C.C	World Council of Churches

All biblical quotations and references have been taken from The New International Version Bible

## DEFINITION OF TERMS

**Train** – To train is to educate, instruct, teach or cause to grow in a particular way. It is to impart skills and knowledge. The word ‘training’ in this study is used to explain a system in which church leaders are imparted with new skills and knowledge in preparation for the Church ministry and mission.

**Province** - Used in the study to mean a federation of all Anglican Dioceses in Kenya, which are autonomous under the leadership of the Archbishop of the ACK, but at the same time, maintains full spiritual kinship and doctrinal identity with the other provinces and dioceses in the Anglican Communion.

**Diocese** – Means an area under the jurisdiction of a bishop.

**Parish** – Used in the study to mean a congregation or congregations under the pastoral charge of a parish priest. In the Anglican Church the parish priest is known as the ‘Vicar’.

**Priest**- Used in the study to denote a clergy ordained by the bishop after serving as a deacon. He/She performs administrative, pastoral and sacramental duties in his/her area of jurisdiction (parish).

**Deacon** – In the wider sense it means a person who assists in the Church. He/she offers *diakonia* (service) to the Church. In the study the term deacon is used to denote a stage or grade through which an Anglican clergy passes for a brief period before being ordained to priesthood if found suitable. The students who complete their pastoral/theological training are first made deacons of the Church by bishops before they are ordained to priesthood.

**Church** – See Chapter eight, section 8.3.1 for the definition of the term Church. The Church is not a building but an *ecclesia* which means a meeting, an assembly or a gathering of Christian believers.

**Deanery** - An area formed by many parishes usually under the jurisdiction of a priest commonly referred to as a Rural dean.

**Archdeaconry** – Many deaneries combine to form an Archdeaconry. An Archdeaconry is headed by a priest referred to as an Archdeacon.

**Mzungu** – is a Kiswahili term for a white person (European). The term is not used very positively in Africa as it denotes a colonizer. Therefore the early Christian missionaries in Africa and the colonial masters were commonly referred to as ‘*Wazungu*’ (plural) or ‘*Mzungu*’ (singular).

**Mwalimu** - is a Kiswahili term for a teacher. It denotes one who teaches or trains. For instance, Jesus Christ of Nazareth, the founder of the Church was an ideal *Mwalimu*.

For the definitions of **Mission, Evangelism, Theology, Church, and Leadership** see Chapter Eight. The term **Curriculum** is defined in Chapter Five. Mission basically means sending out. It is an activity whereby God sends out His disciples to transform the world. In this study Mission refers to the Church’s activity within and without.

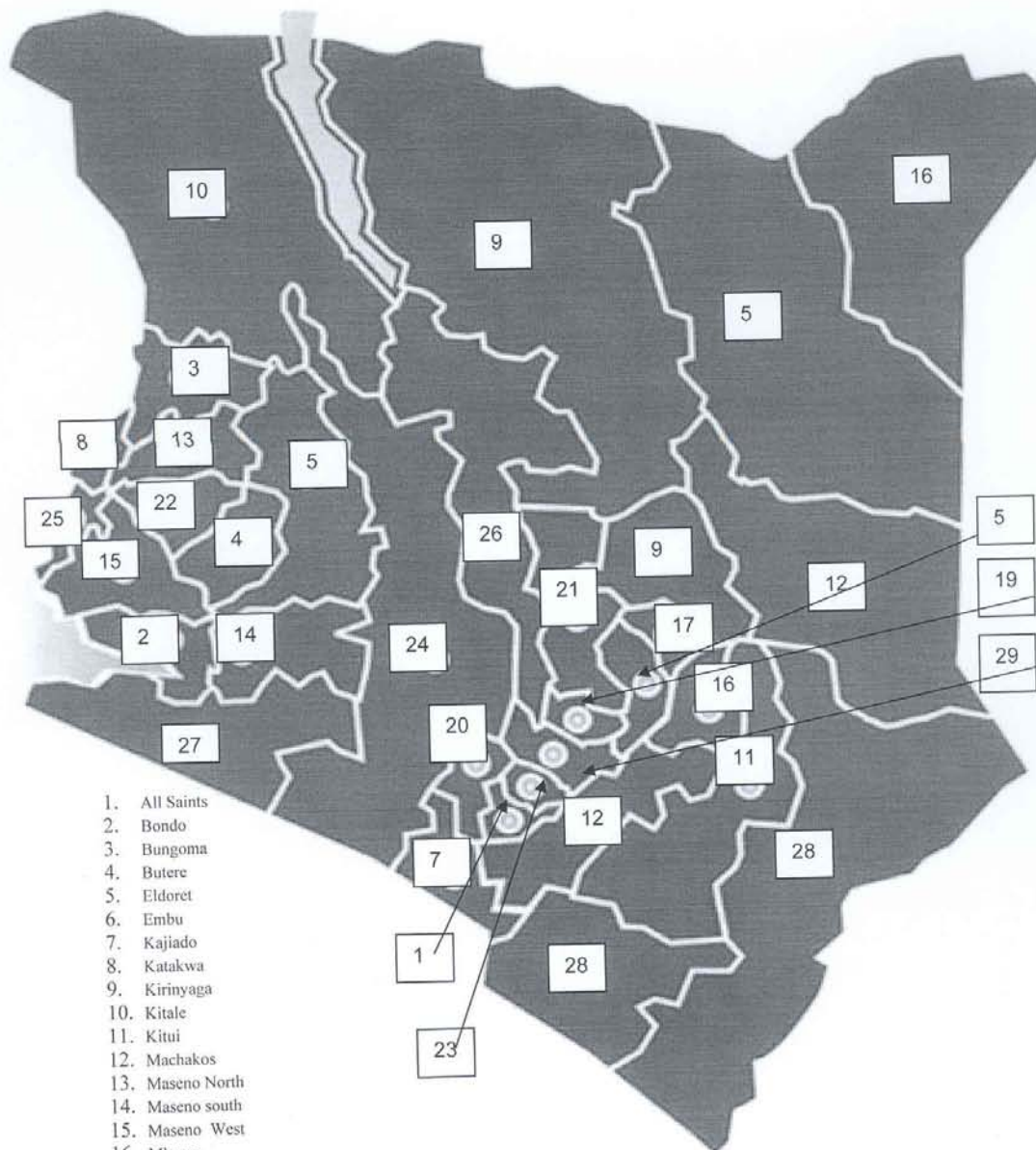
# MAP OF AFRICA

## LOCATION OF KENYA IN AFRICA





# ANGLICAN CHURCH OF KENYA DIOCESES



28. Taita Taveta

# **CHAPTER ONE**

## **INTRODUCTION**

### **1.1 BACKGROUND INFORMATION**

Christianity was introduced in Eastern Africa by the western missionaries including the Church Missionary Society (CMS), the Mill Hill Mission (MHM), the Holy Ghost Mission (HGM), the African Inland Mission (AIM), the Church of Scotland Mission and the United Methodist Society. All these had an aim of converting Africans to Christianity (Mumo 1997:1). They all came to Africa claiming that they were fulfilling the great commission of Jesus to “go into the world . . .” (Mt 28:19). At first the Europeans saw no need of formal training for Africans because their role was to provide cheap labour in the colonies, but later the missionaries realized that in order to succeed in evangelizing Africa, they needed to offer basic training so that potential African converts could read the scriptures (Ndungu 2006).

This training was carried on in ‘bush schools’. These were elementary schools started by the missionaries to offer the new African converts basic skills in reading and writing (Mumo 1997:1). Anderson (1984:198) points out that in this way new converts could read the Bible for themselves wherever translations were available. Subsequently, as Christian missions developed in Africa, the missionaries introduced the Bible and the theological schools where African pastors and evangelists were trained so that they would in turn preach the Christian message to their own people. This is affirmed by the Rev. W.S.Price who had come to East Africa in 1881 as a special commissioner sent by CMS to investigate the whole problem of mission in Africa. In his final report to CMS, Price enunciated that,

There is another point I would affectionately urge upon you, on which I doubt not, is upon your own minds, and that is, the great importance at this stage, of giving special attention to the training of young men (sic) now growing up in the Mission. The expansion of our evangelistic work among the scattered tribes of East Africa depends much, under God, on the efficient training of these youngmen (sic)... (1882).

The patterns of imparting theological training was in most cases copied from the mother Churches and the curriculum was western (Mumo 1997:1). Even with the Africanisation of Church leadership whereby the Christian missions became local churches (Nthamburi 1991: 24-26), the African churches continued to depend on their mother churches for financial support, personnel and theological tutelage (Kibiti 2007). African churches continued to train their own church leaders but the training materials were formulated with ideas borrowed from the mother churches (Ndungu 2006). This forms the basis of this study.

## 1.2 STATEMENT OF THE PROBLEM

How best should the Anglican Church of Kenya (ACK) train leaders for its self-growing Church and relevant leaders who can effectively meet the demands of the rapidly growing Kenyan society? The ACK is growing extraordinarily fast yet it suffers from the lack of sufficient and well-trained clergy to serve it. Though the ACK has been in existence for more than 160 years since its inception in 1844 by Rev. Dr. Ludwig Krapf, a Lutheran pastor who had come to evangelize East Africa under the auspices of the Church Missionary Society (Kagama 2004:23), and that pastoral training has been going on in the Anglican Church of Kenya since 1885 (Carey 1976), there seems to be no systematic study which has been done on the training of Church personnel in it. This study reveals (see chapter 3), that from the time of the CMS missionaries who started the Anglican Church in Kenya to the present, the Church has invested lots of resources in the development of local church personnel through pastoral training, yet this investment has not included a systematic study on pastoral training in the ACK and its development.

The other problem concerns curriculum used in the ACK Theological Colleges to prepare church leaders. Mbogo (2007) confirms that the curriculum used in the ACK Provincial Theological Colleges is not well formulated to meet the African needs hence irrelevant. It is designed using western ideas and this poses a big challenge to African pastors who are trained in these colleges with the aim of educating the African Church. The training offered in these colleges is not adequate to produce Church leaders of high caliber who can effectively handle church matters in this millennium which has numerous challenges (Ndung'u 2006). The leaders produced by it are therefore irrelevant to the current African life situation. Viewing the curriculum of the Marist International College (MIC), Nairobi, which is a Roman Catholic Church training institution, we find that it is designed in such a way that in addition to theological courses such as church dogma, biblical studies, homiletics, pastoral care and others, the students are allowed to take a course on technical training such as carpentry, masonry or tailoring (MIC 2007). This ensures that students graduating from this college are professionals in other areas apart from pastoral training making them relevant and effective missionaries. This practice has a biblical support since on top of being a preacher, Jesus of Nazareth was also a carpenter (Mk 6:3). St. Paul was not only an Apostle but also a tent-maker (Acts 18:3) and similarly most of the disciples of Jesus Christ of Nazareth were fishermen (Mk 1:14-19). The ACK lacks this kind of consideration in designing its curriculum. Its theological institutions continue to produce leaders who are only pastorally trained and lack other skills. The failure of the ACK theological colleges to produce a contextualized curriculum is a problem which makes a research of this kind urgent.

The other problem concerns the viability of theological training in the ACK. The ACK Provincial Theological Colleges are economically un-utilized and are not viable. On 15<sup>th</sup> June 1988, the Provincial Board of Theological Education (PBTE) in line with the recommendation of the Partners in Mission Committee (PIMC) that the Church of the Province of Kenya (CPK) should have regional colleges rather than small diocesan colleges<sup>1</sup> resolved to appoint a commission of five people whose role was to research

and give the report on the possible regionalization of the CPK theological colleges (PBTE 1988). This decision was ratified in 1989 by the CPK Provincial Synod (CPK Synod 1989: 51-53). The commission was to be under the chairmanship of Bishop Nzimbi of Machakos diocese (currently the head of the ACK) and was hence called the 'Bishop Nzimbi Commission'. There were nine Diocesan Bible Schools at that time namely,

- I. Coast Bible College, Mombasa
- II. Berea Bible Institute, Nakuru
- III. Trinity College, Nairobi
- IV. St.Andrews Bible Institute, Kabare
- V. St. Philip's Bible School, Maseno
- VI. Bishop Kariuki Bible College, Kabete
- VII. St.Paul's School of Divinity, Kapsabet
- VIII. Macgregor Bible College, Muranga
- IX. St.John School of Mission, Kosike (PBTE1988)

The Bishop Nzimbi Commission recommended reduction of these colleges to four (4). These were Bishop Hannington Institute of Theology-Mombassa, St. Andrew's Bible Institute-Kabare, St.Philip's Institute-Maseno and Berea Bible College-Nakuru (Bishop Nzimbi Commission 1991:12-16). Later, the PBTE added St. Paul's School of Divinity, Kapsabet on the list to make the current five (5) Provincial Theological Colleges (PBTE 1993). In its letter to the Archbishop, the Partners in Mission Committee (PIMC) had clearly recommended the need to have only one theological college in the CPK [now ACK] (PIMC 1985 May). There is need to investigate why the Bishop Nzimbi Commission recommended four theological colleges to offer pastoral training in the ACK instead of one as the PIMC had recommended. This matter is made

more complicated by the fact that even the recommendations of Bishop Nzimbi Commission were not strictly adhered to. The fact that PBTE decided to add one theological college to the Commission's list to make the current five provincial theological colleges is an issue which calls for further investigation. Still on the same note, in 1999 the then Archbishop of the ACK, the Most Rev. David Gitari reiterated to the PBTE the feeling of PIMC that the ACK should have only one theological college for more efficiency in pastoral training. It was also noted that the five Theological Colleges of the ACK were struggling a lot for survival due to limited resources (Githiga 2006). This led PBTE to set up a commission of five people, under the chairmanship of Bishop Githiga of Thika Diocese, hence called the 'Githiga Commission'. The commission was to collect data from all the five colleges on the resources available to them to establish whether they were adequate, if they were economically utilized and what improvements were required (PBTE 1995). This Commission recommended that the Provincial Colleges be reduced to only two arguing that they were not viable in terms of enrollment, personnel, infrastructure, demand and financial resources. (Bishop Githiga Commission 2000:12-13). Though this report was well received by the Provincial Board of Theological Education (PBTE 2000) and the bishops of the ACK in their meeting held on 31<sup>st</sup> January 2001 ( See Minutes of the ACK House of Bishops [HB]), the recommendation of the commission that the Provincial Theological Colleges be reduced to two has not been implemented to date. This may give an impression that the training of church leaders in the ACK has not yet been given much priority or even if it has, not with the seriousness it deserves. This is a problem that calls for further investigation so as to know why that recommendation of the "Githiga Commission" has not been implemented to date.

In spite of the efforts to indigenize the ACK so as to have a Church which is self-sustaining, self-propagating, self-governing (ACK Strategic Plan 2004:16-25), and self-theologizing (see Chapter 2 for more details on the Four-Selves), the ACK provincial theological Colleges are not viable and lack the above elements.<sup>2</sup> They are still foreign-dominated and some of them are still under the guidance and influence of foreigners

who serve as principals and tutors. Almost all of them also rely on foreign donations for survival. The so-called ‘feeder dioceses’ rarely pay their fees in full and in good time and this gives some of these colleges financial hardships making it absolutely difficult for them to survive. For survival, they keep on asking for financial assistance from the West (Onyango 2007). There is need to find out why the ACK Provincial Theological Colleges have not fully embraced the Church’s ‘four-selves’ Mission policy, many years since Kenya’s attainment of political independence in 1963 which saw the Kenyan churches call for autonomy as Zablon Nthamburi (1991:24) elucidates. To clarify this point, Nthamburi asserts that,

The early 1960s signaled the end of missions. What this meant is that the juridical autonomy of the local Church was established hand-in-hand with the Kenyanisation of the highest positions of leadership. The prevailing aim of the policy was to establish national Churches to which ‘missions’ were somehow subject. This was inevitable since the nation was in the process of becoming autonomous (:24).

The question we may ask is why the ACK as well as its theological training institutions are not autonomous many years after they were started. The other area of concern as this study reveals (see chapter 7) is that these colleges tend to attract students of low academic standards willing to be trained as full-time church leaders (pastors) as compared to the ones joining secular training institutions for other professions. After training most of the candidates are ordained as Church Ministers to work in the Church on a full-time basis. The challenge here is that, those who qualify from these colleges find it a bit difficult to offer effective leadership to their local congregations and parishes due to their poor academic backgrounds. The problem is even more immense where some of these pastors are promoted to be bishops and given the responsibility of overseeing the dioceses. In this generation African communities are becoming too complex for such pastors with low academic standards as they cannot effectively handle the current challenges and address the needs of their congregations. This problem calls for a study of this kind as there is need to examine why secular training institutions

attract more academically qualified students than the ACK Provincial Theological Colleges.

Together with the above problem, these Provincial Colleges offer diplomas in Theology and usually those who perform well are recommended for further training at St. Paul's United Theological College in Limuru, which offers Bachelor of Divinity (BD) degrees, or in any other recognized institution of higher learning. But this does not happen often in many dioceses. Most of the students who graduate from these colleges do not go beyond diploma levels. The result is that there are few theological graduates serving in the Church as pastors. This is a big challenge since the society in which these pastors are required to serve is advancing so rapidly and there are now many well-educated people whom the pastor is supposed to lead (see chapters 2 and 7). There is need to investigate why the Church which has been in existence for more than 160 years lacks enough clergy with theological degrees. We need to find out why most of the students who graduate from these colleges do not go for further training.

There is also the problem of training and retaining. As this study reveals (see chapter 7), the ACK is not able to retain its well-trained clergy. Very few members of the clergy who qualify at the highest levels of theological training are retained either by the Province or the respective dioceses. Some of them opt to work in schools, colleges or universities either as chaplains or lecturers. Some choose to work in Para-church and Non-governmental organizations, others join active politics or simply seek employment in government sectors. Some of these serve the Church on a part-time basis or as attached clergy where they may assist in preaching on Sundays while on other days they are involved in other businesses. Some of those who seek further training overseas do not come back after the completion of their studies. They prefer to work in the countries where they undertook studies such as Britain, USA, and Canada among others. There is need to investigate why this is happening. Why is it that the Church is not able to retain its well-trained pastors? Factors leading to the well-trained clergy opting to work in



other places while the Church itself is suffering due to lack of qualified personnel involved in mission need to be established.

The other problem concerns Theological Education by Extension (TEE). TEE was started in the ACK in the early 1970s with the aim of equipping lay church leaders for ministry and mission. The lay church leaders were to be introduced to basic theological training to enable them serve the Church well. A few years ago TEE in the ACK was doing very well, but currently it has flopped. In some dioceses it has died completely. We need to find out in this research why the TEE in the ACK is no longer successful.

The foregoing arguments call for a comprehensive study on the training of Church leaders in the ACK. It is only through thorough research that the training needs in the ACK can be well constituted. There is need to know the number of Anglican Christians in Kenya and the number of trained clergy so as to assess the training needs. By studying the curriculum used in the ACK Theological Colleges to prepare leaders for the Church, it can be established whether the training offered in these colleges is meant for relevant and applicable Church service or otherwise. Does this training make the church leaders relevant to the current Kenyan situation? By a careful study of the ACK Provincial Colleges it is possible to evaluate whether they are economically viable and capable to be entrusted with the training of church leaders for mission in the ACK and it is through research that we can give a sound judgment on whether we need more of these colleges or fewer. Because of all the arguments raised above the author finds this a problem worthy of investigation.

### 1.3 JUSTIFICATION

The ACK is the second largest denomination in Kenya after the Catholic Church with a membership population of about 3,711,890 Christians (See chapter 2). The Catholic Church has about 9,028,525 adherents (Kagama 2008:3). Therefore among the protestant churches, the ACK is the largest denomination. The study of pastoral training of leaders

and their empowerment in such a big ecclesial organization is paramount as it unveils its uniqueness. Such a study is vital in that it helps in the understanding of the ACK even more. Researching on the leadership training of any organization can tell a lot about it and therefore for us to comprehend what the ACK is all about, a study of this nature is inevitable. So the above argument justifies the study of this kind. Training should be a life-long activity of any institution which hopes to survive now and in the future amid numerous challenges, the Church included. Even Jesus Christ of Nazareth the founder of the Christian church had to train his disciples for three years in preparation for the ministry which awaited them (See chapter 8). The deterioration of the well-trained clergy in the ACK coupled with unwillingness of many ACK Dioceses to prioritize the equipping of their clergy through training justify a study of this nature.

Since its inception, the ACK has been involved in the formal training of its leaders first at the Divinity school in Frere Town which was later transferred to Limuru (see chapter 3). Currently, training of church leaders in the ACK takes place in the five Provincial theological colleges namely St.Andrews-Kabare, Bishop Hannington-Mombasa, St Paul's-Kapsabet, St.Philip's-Maseno and Berea-Nakuru. There is also Carlile College, Nairobi which in late 1990s was accepted as an associate member of the Provincial Theological Colleges by the Provincial Board of Theological Education (PTBE) (See Chapters 3 and 5). These colleges and many others which were removed from the list of Provincial Colleges by the Nzimbi Commission of 1988 (see chapter 3 and 5) were started with the aim of training church leaders who could in turn offer effective leadership in various dioceses in Kenya. The large number of theological training institutions is a clear indication that the ACK has invested quite a lot in theological education. Training is very expensive and so it would be unwise to ignore such a big project which has used a lot of Church's (ACK) resources. This is why this kind of study is necessary.

Lastly as Peter Mumo points out, most African Christian theologians do agree that training of church personnel is essential for the benefit and growth of the entire

Church (1997:9). Proper equipping of church leaders through training strengthens the whole Church and therefore it is important to study the system of training in the ACK so as to establish whether it has been conducted in a way that benefits the Church or not. One can tell whether he or she is growing<sup>3</sup> by evaluating him/herself. Therefore to assess the growth of the ACK, the evaluation of her training systems cannot be ignored. The system of training affects the church directly and so the strengths and weaknesses of the ACK could easily be established and stated if a careful study of how her leaders are equipped for mission through theological training is undertaken. Training of leaders is the spine of the success of any organization, the ACK included. In this study the author aims at finding out how leadership training has been conducted in the ACK and how this has affected the Church's mission whether positively or negatively. Based on the various findings the researcher has then suggested ways on how the training of church leaders in the ACK can be improved for effective mission and relevancy. He is convinced that improving the system of training leaders improves the entire church leading to an African church which is Self-Supporting, Self-Governing, Self-Propagating and Self-Theologizing.

#### 1.4 OBJECTIVES

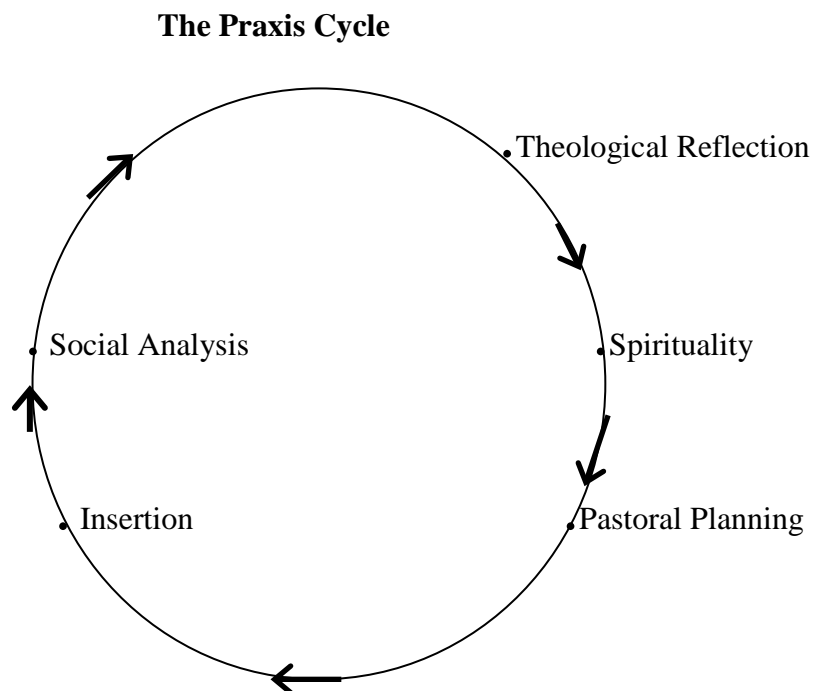
This study has been intended to achieve the following objectives:

- a) To explore the training needs in the ACK for an effective mission. This has been achieved by correlating the total number of Anglican Christians, congregations and parishes in the ACK with the number of trained clergy.
- b) To assess the theological training of church leaders in the ACK with regard to context, relevance and viability. This has been attained by looking at the general situation of the ACK, examining the curriculum used to prepare church leaders in the ACK and also evaluating the ACK Provincial Theological Colleges.

- c) To assess leadership training for mission in the ACK in relation to the “Four-Selves” Mission Strategy of Self-Supporting, Self-Governing, Self-Propagating and Self-Theologizing.
- d) To investigate the challenges facing ministerial formation in the ACK.
- e) To examine the role played by theology in Christian Mission.

## 1.5 THEORETICAL FRAMEWORK

The Theoretical Framework of this study is derived from the Praxis Cycle. J.Holland and P.Henriot developed and popularized a four-point pastoral circle (Circle of Praxis) consisting of the elements or moments of Insertion, Social Analysis, Theological Reflection and Pastoral Planning (1980:8). J.N.J. Kritzinger widens the four-point Pastoral Circle by adding the element of Spirituality. He then refers to his five-point model as a “Praxis Cycle” (2002:144-5), which this study adopts. This Praxis Cycle is shown below.



The concept of praxis was developed by Paulo Freire (Holland & Henriot 1980:8), and refers to an action that is collective, transformative and integrates thinking and acting, praying and working (Kritzinger 2008:74). Insertion is the first element in the Praxis cycle and serves as the basis for any pastoral action to be taken. This locates our pastoral responses in the lived experience of individuals and communities (Holland & Henriot 1980:8). It involves entering and getting involved in the community. What people are feeling, what they are undergoing, how they are responding (:8) are vital experiences constituting the primary data in this study.

The second moment of the Praxis Cycle is Social Analysis. This can be defined as the effort to obtain a more complete picture of a social situation by exploring its historical and structural relationships. It serves as a tool that permits us to grasp the reality with which we are dealing (Cochrane JR, Gruchy JW & Petersen R 1991:18). J. Holland and P. Henriot explain that this moment examines causes, probes consequences, delineates linkages, and identifies actors. It enhances making sense of the experiences by putting them into a broader picture and drawing the connection between them (1980:8). To understand what is happening within the society, which in our case is the ecclesial society, we need to do context analysis.

The third element is Theological Reflection. According to Holland and Henriot (1980:9), this entails an effort to understand more broadly and deeply the analyzed experience in the light of living faith, scripture, church social teaching, and the resources of the tradition. It is only with the help of the lens of faith in Jesus Christ, the sacred writings and church tradition that the ministerial formation in the ACK can effectively be internalized. When the Word of God is allowed to permeate a prevailing situation, it raises new questions, suggests new insights, and opens new responses (Cf.:9). This is important in this study.

The fourth moment in the Praxis Cycle is referred to as Spirituality. Cochrane et.al (1991:23) elucidate that the development of a spirituality of the Kingdom is central to the pastoral task. Such spirituality is important in that it plays a role of enabling the Christian community to exercise the gift of discernment (seeing clearly) and discover the resources of empowerment. According to Kritzinger (2002:168), spirituality is the “deepest secret of our Mission, the inner heart of the whole enterprise, which distinguishes it from propaganda, advertising and conquest”. Spirituality is therefore an indispensable aspect in the system of preparing leaders for the Church. It calls for the training of church leaders who are careful in biblical study and interpretation, reflection, prayer and mediation, Eucharistic celebration etc. The Church of the twenty-first century needs leaders who are concerned with its holistic growth. The various activities undertaken by the church leaders should be integrally related to the life and witness of the church as “socially transforming Praxis, rather than being means of escape from reality or maintaining the status quo”(Cochrane et. al 1991:24). This is what we may refer to as the true spirituality of the Kingdom of God. Any African Church which is not sensitive to the problems of political upheavals, unjust structures, poverty, tribalism and ethnicity, diseases, illiteracy, drought and famine etc is in deficit of spirituality and risks fading away with time.

The fifth element in the Praxis cycle is known as Pastoral Planning. This point involves decision and action. Holland and Henriot (1980:9) ask some pertinent questions forming this moment. They ask: ‘in light of the experiences analyzed and reflected upon, what response is called for by individuals and by communities? How should the response be designed in order to be the most effective not only in the short term but also in the long term?’ The ACK is in leadership crisis and the action taken by its entire fraternity to avert this crisis where it (ACK) has insufficient and unqualified leaders involved in its mission is equally important. There is need of the ACK Theological Colleges to produce church leaders who are empowered to lead the Church in their own contexts addressing the real challenges facing the societies in which they serve. These are the kind of leaders whom Madge Karecki calls ‘socially responsible, clear thinking

decision makers who can act in ways that are integrated in the beliefs of their faith tradition' (2005:164). At this point, the practical church leader becomes an enabler of the prophetic words and deeds within his/her area of jurisdiction eg. A parish in case of a Priest or a Diocese in case of a Bishop. Cochrane et.al (1991:24) calls such a leader "a facilitator of communicative Praxis". Praxis in this case is a thoughtful reflection and action that occur in synchrony in the direction of transforming the world (see Capstone module 2008:33). It is engaged in socio-economic and political transformation towards human good.

The Praxis Cycle would be an ideal concept of doing Mission and in this study the researcher applies it in investigating how the church leaders in the ACK are prepared for Mission through training. He therefore starts by indulging himself in the community of the Anglican Church in Kenya with the aim of understanding it more. In this, he tries to find out the origin of the ACK, its general structure including its growth and training needs and the historical development of the training of its leaders. This fits in the Moment of Insertion. From there, he analyses the real situation in the ACK focusing mainly on the curriculum used to prepare church leaders in the ACK, ACK Provincial Theological Colleges, Theological Education by Extension, and the challenges encountered in theological training. This fits in the Moment of Social Analysis. Thirdly a whole chapter is dedicated for Theological Reflection (see Chapter 8). Towards the conclusion of this study, it comes out very clearly that there is need for Strategic Planning if Mission has to be successful (see Chapters 9 and 10) and this is what our Praxis Cycle refers to as Pastoral Planning. An important thing to note is that Spirituality in our Cycle is placed in between Theological Reflection and Pastoral Planning as a clear indication that Strategic Planning for Mission and in our case leadership training requires the guidance of the Holy Spirit.

Together with the Praxis Cycle described above, this study is undertaken in line with the "Four-Selves" Mission Strategy of self-Supporting, Self-Governing, Self-Extending (Propagating) and Self-Theologizing. The first "three-selves" were developed

by Henry Venn of the Church Missionary Society (CMS) and Rufus Anderson of the American Board of Commissioners for Foreign Missions (ABCFM) between 1841 to 1872 and 1826 to 1866 respectively. The Fourth self is advocated by many mission theologians among them Paul G. Hiebert (1985) who introduces the term “self-theologizing” churches for the first time (See Chapter 2 for the explanation of the Four-Selves). The ideal question is “Is the ACK Self-Supporting, Self-Governing, Self-Propagating, and Self- Theologizing? This will come out clearly as we study the training systems in the ACK. The “four-selves” Mission Strategy is therefore used as an analytical tool in this study.

## 1.6 RESEARCH METHODOLOGY

This study applied various methods of investigation to acquire the relevant information. There was the use of library research, personal interviews, questionnaires administered to different groups of people and participant-observation. Library research formed the secondary data and in this, books, theses, dissertations, seminar and academic papers, pamphlets, reviews, journals, ACK provincial board of theological education (PBTE) publications and other written materials from the ACK were consulted. The author also consulted records, Archival materials particularly from the ACK Archives and Research centre in Nairobi, Internet and similar works related to the subject of training Church leaders.

Field research constituted the primary source of information. In this, the author employed numerous methods. Firstly, there was the use of personal interviews and discussions. The respondents were selected in such a way that most of the areas of Kenya were represented. The three Houses of Bishops, Clergy and Laity in the ACK were also considered in selecting the informants. This was done to ensure that there was participation of all the pillars of the ACK in giving the necessary information on the training of the church leaders. The importance of this was getting a balanced feeling on ministerial formation in the ACK from bishops, clergy and laity. In the house of laity other groups including men, women and youth leaders were considered while selecting



the respondents. It was necessary to hear what various groups in the ACK feel about the issue under study.

Since it was not practical to interview all members of the groups above, the author decided to select some people to represent the entire group. In the House of Bishops, 15 out of the 33 ACK bishops were interviewed so as to get their views concerning the training of church leaders in the ACK. Views from the bishops who are usually considered as heads and the main decision makers of the Church were fairly taken to represent the policies regarding the training of church leaders in the ACK. The house of bishops is perceived to have the highest authority in the ACK. The ACK constitution guarantees this authority whereby the bishop heads all departments, boards and committees in his/her Diocese.

In the house of clergy, 99 out of about 1,555 clergy serving in the ACK were selected from the various ACK dioceses. The 4 main regions of the ACK (Mt. Kenya, Mombasa, Nakuru and Maseno) were considered so as to ensure that different views on the training of church leaders in the ACK were received from the clergy all over the country.<sup>4</sup> The respondents were drawn from the clergy working in parishes, those working in institutions as chaplains, Para-church organizations, diocesan offices, government institutions or non-governmental institutions and those involved in their businesses. The house of laity was represented by 156 lay Christians out of the total 3,711,890 ACK Christians. These were selected randomly from various regions within the ACK. The informants consisted of senior lay church leaders and ordinary Christians. Respondents were also drawn from the ACK Provincial theological colleges as well other theological faculties. This was done in order to arrive at a more comprehensive study on the training of church leaders in the ACK. There was a thorough discussion with the Principals of the ACK Provincial Theological Colleges, tutors and students. All the 6 principals, 20 theological tutors out of the total 52 and 100 theological students out of the total 457 were interviewed. Tutors and students were selected in such a way that all the six Provincial Theological Colleges were represented.

Data recording was mainly done through two methods. A tape recorder was used in most of the interviews. This was very convenient in that there was a continuous flow of the discussion and the author was able to grasp all the information given by the interviewees without much strain. There was also taking of notes as interviews and discussions continued. Where the informants were very suspicious and were neither free with recording nor taking of notes, the author just carefully listened and internalized their ideas which he later wrote down, particularly in the evenings. All the recorded discussions were later transcribed and analyzed.

The second method of data collection in this study was participant-observation. The author attended services in the various ACK congregations and listened carefully to the sermons preached by various people including clergy and laity. The importance of this was to hear the kind of sermons preached by the graduates of the theological colleges. There was need to know the difference in sermons preached by the clergy with different levels of training. Together with this, he wanted to note the difference between the sermons preached by clergy and those preached by lay people. The researcher also listened to the sermons preached in urban areas and those preached in rural churches so as to note the difference. Among the lay preachers the author wanted to investigate the difference between sermons preached by those with some theological knowledge and those without. All the sermons were recorded using a tape recorder and later analyzed to get their major themes and differences.

The author also participated in various lectures in the ACK Provincial Theological Colleges and listened to the discussions taking place in lecture halls recording all that he thought necessary. He also attended the graduation ceremonies of some of the theological colleges and carefully observed what was happening. The speeches given in these ceremonies were of great help as they gave some important information regarding these colleges and the ACK in general. As a senior clergy in the ACK, the researcher participated in various Church meetings such as Synods, Boards and Committees meetings and as deliberations went on, he noted the various issues

arising from these meetings particularly those related to the equipping of church leaders through training.

The third method of data collection was the use of questionnaires. Though questionnaires were relied on to collect information from only the literate, they were extensively used in this study. Different questionnaires were designed for different groups of people. There were some questionnaires designed specifically for bishops, clergy, college principals, theological students, tutors, lecturers and lay Christians. Some of the questionnaires were posted to the informants to be filled and returned to the author. In other cases, the author visited the theological colleges, Church congregations on Sundays, Diocesan offices, and clergy meetings, and with the assistance of leaders of these institutions or groups he selected some people to fill the questionnaires. This method was very effective as many questionnaires could be completed within a short time. The author also took advantage of Church meetings such as Provincial Synods, Standing Committees of the ACK and provincial Boards meetings to have the questionnaires filled. As the chaplain of the national hospital in Kenya (Kenyatta National Hospital), the author received various visitors from all parts of Kenya. Most of these visitors filled in the questionnaires or were orally interviewed.

The author of this thesis was born on 18<sup>th</sup> January 1974. He is married to Janerose Gakii and they have two children. He attended Ikuu Boys High School between 1989 and 1992 for his secondary education. In 1995, he joined St. Andrew's College of Theology and Development, Kabare, which is an affiliate college of St. Paul's United Theological College for Pastoral training. He graduated with a first class Diploma in Theology in 1998. He was ordained in the ACK in 1998. In 1999, he joined the Kenya Methodist University for his undergraduate studies and graduated in 2002 with a Bachelor of Theology (BTh) degree. In the same year (2002) he joined the University of Nairobi and graduated in 2005 with a Master of Arts degree. In 2006, he joined the University of South Africa for his Doctoral studies. He is currently the ACK Chaplaincy Coordinator and the Hospital Chaplain at Kenyatta National Hospital. He is also a

lecturer at Carlile College, Nairobi in the departments of Theology and Chaplaincy studies. Previously, he has worked as the Administrative Secretary in the ACK Diocese of Meru and has served as a pastor in various parishes in Meru and Thika Dioceses since his ordination into priesthood in 1998. He also served as the Theological Education by Extension (TEE) facilitator in the Diocese of Meru in the year 2000. Before joining the Church ministry, he taught mathematics and sciences at Ngaita girls Secondary School in Meru. Therefore, the author is a committed participant in the theological training in the ACK and what he says in this study is relevant. He is concerned that the system of leadership training in the ACK needs to be improved so as to produce church leaders who are able to effectively meet the needs of the rapidly changing Kenyan society in this century.

## 1.7 LITERATURE REVIEW

There is extensive literature touching on the theological/pastoral training in the African Church. This however is too general for this study as it highlights very few aspects of leadership training in the ACK. Most of the available literature focuses more on the theological education in Africa rather than theological training. Nevertheless, the literature on theological education has been useful in this study because there is a close connection between theological education and training. In his book *From Liberation to Reconstruction*, J.N.K Mugambi argues that “Christian theological education refers to the process of training personnel for specialized service within the various departments of an ecclesiastical institution” (1995:26). He observes that a Church worker who is adequately trained should thoroughly understand the theological foundations of his/her denomination (1995:26). In a book *Christian Mission and Social Transformation*, Mugambi (1989a: xi) explains that training entails imparting new skills to the learners. This is important in this study in that mission requires new skills so as to be relevant. Since culture is never static it is important to realize that the societies are always changing and those trained to lead the Church need to be prepared in such a way that they meet the needs of these changing societies.

Douglas Waruta observes that throughout its years of existence, Christianity has been a teaching religion. Its founder Jesus Christ was known as a *Rabbi* (teacher). He was a teacher who taught his disciples and gave them a mission of teaching others the things he had taught them (Mt: 28:20). The elements of discipleship, teaching, learning and growing were all observable in the early Church. No one could have been recognized as a full member of the Church until he had gone through instructions provided by the Church (1989:80). He goes on to explain that when Christian faith was introduced in Africa, the converts were referred to as *Asomi* (readers) because they were the first to get involved in the reading culture by the Missionaries (1989:84). Waruta casts doubts as to whether the Church in Africa qualifies to be considered as a teaching community. It is possible that the Church in Africa which has contributed quite a lot to development of education fails to train leaders who are relevant to their societies. He notes that the Church which is the conscience of the people of Africa needs to develop sound training programmes for its leaders and members, failure to which it ceases to be a relevant force in African societies. The rapid numerical growth of the Christian community in Africa should be proportional to the quality of the disciples produced (Waruta 1989:87-90). Waruta addresses the general situation of the African Church without confining himself to any denomination as this study does. But his arguments are relevant in this study in that the ACK needs to produce disciples who are relevant to their societies. Sound training programmes will ensure that the ACK theological Colleges produce church leaders who are able to lead the Church amid many challenges of the twenty-first century. Training for mission entails that the leaders are trained to be relevant to various contexts.

David Bosch in his efforts to define mission sees mission as a contemporary crisis. He observes that since 1950s, the word “mission” has been used by Christians to refer to various things such as sending out missionaries to a designated territory, activities by such Missionaries, the agency which dispatched such Missionaries, the non-Christian World, local congregation without a resident Minister and still dependant on the support of an older established Church and many others (1998:1). He then explains

that the term “mission” presupposes a sender, a person or persons sent out by the sender, those to whom one is sent out, and an assignment (:2) and goes further to state that “mission” in our context refers primarily to Missio-Dei (God’s Mission) in that it involves God’s self-revelation to the World and his activities (:10), but then warns that mission remains undefinable and should not be “incarcerated in the narrow confines of our own predilections”(:9). The definition of mission by Bosch is relevant in this study as we need to find out what the term “mission” refers to in the ACK and how it has been affected by the system of the leadership training in the ACK.

Roland Oliver, while commenting on the development of African Church leadership in a book *The Missionary Factor in East Africa* was concerned that the churches in East Africa and Africa as a whole had completely failed to attract the elite Africans into their leadership. This was a big challenge to mission in Africa and it contrasted the initial decades of colonialism in East Africa whereby the literate Africans either became chiefs or churchmen (sic). With the development of secondary education and the widening of secular opportunities the churches began to be out-spaced in the competition for the best educated people. The situation became even more serious with the beginnings of higher education whereby most of the best educated people opted for secular jobs (1952: x-xi). The Church attracted only those with low academic standards. Towards the conclusion of his argument, Oliver (:291-292) comments on the inadequacy of such church leaders and laments that a Church led by ‘peasant’ priests may start to ‘disintegrate at the centre while expanding at circumference.’ Oliver’s argument seems general but very relevant to the current situation in the ACK. As this study reveals (see Chapter7), pastoral training in the ACK Provincial Theological Colleges attracts candidates with very low academic standards as compared to secular institutions. The failure of the Church to attract academically qualified personnel affects mission in that such a Church can never be self-theologizing. The failure of the Church to theologize is possibly what Oliver referred to as “disintegrating at the centre”.

John Mbiti in his book *New Testament Eschatology in an African Background* shared the same view with Oliver (1952) that in spite of the rapid growth experienced by the African Church, the Church continued to suffer due to lack of theologically well-grounded natives to lead it. He elucidated that the Church in East Africa and Africa as a whole “has come into existence and has grown evangelically and not theologically” (1971:177). To Mbiti, this evangelical growth also concerned numerical strengths. The Church in Africa had grown extensively in terms of sponsored schools, clinics, dispensaries and other physical facilities but sadly the very Church that had produced majority of the then African leaders and thinkers had, itself, hardly any theologians. The African pastor remained the least educated person in the society as opposed to the early centuries of Christianity in Africa when the “Churchman (sic) was the most educated person in the society” (:177). Mbiti’s view is relevant in this study as we ought to be asking ourselves whether the ACK is growing theologically in order to match its numerical outreach and growth. Professor Mbiti’s argument shows that as late as 1970s, many years since the inception of the Church in Africa, the African Church was not self-theologizing. This is relevant in this study in that we need to find out whether the ACK is today self-theologizing.

J.N.K. Mugambi in a book *The Biblical Basis for Evangelization* concurs with both Oliver (1952) and Mbiti (1971) that for a long time, the Church in Africa has failed to allure the African elite into its leadership (1989 b: 1-4). To Mugambi, the secular post-independence elite in various leadership positions in Africa needs clergy who can communicate effectively, but unfortunately this has not been so. Whilst the success of the Church depends entirely on the availability of the trained leaders, the Churches, particularly the non-Catholic denominations lack adequately trained personnel to train the theologians to cope relevantly with the needs of the Churches in Africa. He sees the problem as being more aggravated by the fact that it affects theological training itself. Several problems including lack of sufficient resources, westernized conceptual tools, problems of analysis and synthesis, irrelevancy of training itself and uncontextualized curriculum continue to negatively affect the training of the Church leaders in Africa.

Due to lack of personnel some theological colleges still rely on expatriates for management and teaching (:70-76). Mugambi was addressing the general situation of the African Church, but his arguments are quite relevant in this study in that we need to assess the situation of the ACK twenty years since he made these comments. From his arguments we deduce that the African Church by then was neither self-theologizing, self-supporting nor self-governing. Mugambi was writing in 1980s, but his claims are vital in this study in that we need to ask ourselves whether the ACK has grown today to the level of being self-theologizing, self-supporting, self-governing and self-propagating. These are ideal determinants of a well growing Church. Is the ACK today able to attract well-educated Kenyan Africans into its leadership?

In a book *From Liberation to Reconstruction*, Mugambi (1995:21-22) emphasizes theology as an indispensable tool in Christian Mission. Effective Christian Mission must be based upon a clear understanding of its essence. He argues that we need theologians everywhere in the Church. Since contemporary Africa is undergoing rapid social transition with new beliefs, norms and values introduced from outside, the Church needs leaders who can adequately handle these changes (:26). Mugambi's argument is relevant in this study as we try to find out what impact theology has generally on mission in the ACK. His argument that young people are running away from the Church because they are bored due to the poor theologizing taking place however needs to be re-assessed. There has been a common assertion that many young people are migrating from the mainline Churches, particularly the ACK to the current mushrooming Pentecostal Churches. We may, however, need to find out how much theologizing takes place in these Pentecost Churches some of which are led by people who have never been to school. Mugambi is however advising on the dangers of developing a Church that is not self-theologizing. Christian Mission entails that the Church is able to develop a theology that addresses the situations of the followers. This is only possible if the Church has trained leaders (theologians) entrusted with this task. Does the ACK have such leaders?



E.Ayivi discusses the problems facing the African churches in a paper on “School and Community: the problem facing the African churches” and argues that the greatest problem facing the African Church is that of financing its own programmes. He observes that most of the Church institutions in Africa including theological colleges are financially supported by donors from Western countries (1995:95). In other words Ayivi feels that the African Churches are not self-supporting. His argument is relevant in this study in that we need to find out whether the issues he raises apply to the ACK. Is the ACK able to finance its own programmes and institutions particularly the theological colleges? This will help us determine whether so far the ACK is a self-supporting Church. Ayivi suggests that this problem can be solved by the Church educating its members on the need to contribute towards its programmes. The ACK can borrow from his advice on how it can be self-supporting. The challenge is however that such education needs people who are themselves educated to do so. This is a fact that Ayivi fails to realize. Unless a Church is self-theologizing, it is very hard to for it be self-supporting.

T.Beetham raises an issue of concern that today in Africa unqualified church leaders lead a Church which is full of well-educated people (1966:216). He is again raising the same point that the African Church is not self-theologizing. According to Beetham this is a big challenge calling for an urgent attention. He explains that “we must take a serious note of the picture of the gap between university students and their Church leaders” (:216). Though Beetham is not suggesting a solution to this problem, he is right and the issue he raises is significant in this study. Lack of qualified church leaders involved in mission is an exigent issue in the ACK calling for urgent attention.

Harry Sawyerr in a book *Christian theology in independence Africa* sees an acute problem in the African Church due to lack of some competent personnel to lead it. This leads him to advise that the Church should think of a bold and vigorous programme of recruitment and training for the ministry that will engage men and women of the highest caliber. To him, this is a task which the Church should make its chief primary concern

now and at all times. He advises both laity and clergy to make this task the heaviest burden on their hearts (1961:8). While Sawyerr addresses himself not to any particular Church denomination as this study does, the issue he raises is relevant to the current situation in the ACK, which suffers from lack of many competent leaders to lead it (see chapters 2 and 7). His advice needs not to be taken lightly. However the challenge is that a bold and vigorous programme of recruitment and training needs to be prepared by those who are already trained, and that is why the ACK as a Church involved in mission cannot afford to ignore the issue of training its leaders.

Watson Omulokoli sees a real crisis of leadership in the Church in Africa today. He observes that at the root of this crisis is the vacuum which exists because the Church needs larger numbers of leaders of high caliber than are presently available within its fold. He goes on to add that among the key issues facing the Church in Africa is the fact that those who are in its service at the moment are insufficient in numbers and caliber. This is in contrast to the initial years of the establishment of Christianity in Africa where the African clergy and the allied catechists and evangelists were among the most highly respected people in their communities. Their spiritual role, personal integrity and pronounced academic attainment gave them an elevated social status making them opinion leaders in the larger society. There has been deterioration of Church leadership with the passage of time and the situation is today so grave that the society can no longer depend on the current church leaders to be its mouth piece. The church leaders are not enough and most of the available ones are of very low caliber (2002:46-48). Omulokoli's argument shows that the African Church is neither self-theologizing nor self-propagating. Though he is giving his views on the general situation in the entire African Church, the issues he raises are relevant in this study in that we need to find out whether the current situation in the ACK today is different from what he is describing.

Paul Miller in 1967 conducted a research covering twelve (12) theological colleges in East Africa. From his study he noted the serious problems that faced the Church due to the declining status of the role of church leaders in the society.

Church leaders were assigned numerous responsibilities in the Church yet no specific training was offered to them (1969:16). On top of this there were many other problems encountered by the theological institutions such as inadequate salaries after graduation, inadequate housing, language barriers, denominational rivalries and scarcity of good literature (:17). His work is relevant in this study in that we need to find out whether the ACK Provincial Theological Colleges are different from the colleges he studied. Miller also highlights some of the challenges faced by the theological colleges which he studies. This is helpful in that the ACK Provincial Theological Colleges can learn from the other theological colleges and at least know how to improve or face the emerging training challenges.

F. Dos Santos sees the problem facing the Church in Africa today of lack of sufficient and competent leaders as something that is not new (1981:1-2). He observes that throughout the history of the Church there has always been a need for trained church leaders and in an attempt to meet this need, varied systems of theological training have emerged ranging from medieval universities to parochial schools and from monasteries to institutions on horse back for itinerant preachers. He says that learning from the past and what others are doing today shows that no one system of theological training will function well in every epoch and under every circumstance. In this regard, he challenges the Church to discover new possibilities in response to today's challenges, particularly that of leadership training. He feels that technological advances have put varied means of communication within reach and this has given us greater possibilities than any other generation has had to provide adequate training for ministry. Dos Santos argument is quite relevant in that it encourages the Church in Africa and particularly the ACK, to keep on pressing on in spite of the numerous challenges faced in training for mission. What Dos Santos fails to realize is that technological advancement is still a dream to some countries particularly the so-called 'Third World' countries. Africa, for instance, still lags behind technologically and so when he talks of "varied means of communication at our disposal", he complicates the issue even more. However his suggestion that "we must be open to reflection, ready to work where we are, and ready

to re-evaluate our training programmes” as this study does, should not be taken lightly, particularly by the ACK. Re-evaluating our training programmes helps us understand ourselves as a Church in mission and the way forward.

J. Hogath, K. Gatimu and D. Barrett in a book *Theological Education in Context*, while addressing the current situation in Africa refer to the African Church as a “sheep without shepherd” (198:1). They argue that black Africa today has a Church which has grown extraordinarily fast, but from another view point the situation is very discouraging because the same Church has too few pastors equipped to tend it. In other words, there are many sheep but few shepherds. This situation is exacerbated by the fact that the current system of Colleges, Seminaries and Bible schools cannot adequately cope with the demand for Church Ministers. As this study reveals (see chapters 2, 5 & 7) this is the situation which the ACK finds itself in. The number of pastors graduating from the provincial theological colleges cannot match the rapid numerical growth of the ACK. Horgath et al. (1983:22) suggest ‘...Theological education by extension’ (TEE) as the solution to this problem. But before we recommend TEE as a remedy to the crisis in the ACK, of “Sheep without shepherds”, we need to investigate the quality of church leaders who can be produced by this training model. This is because we are not only concerned with quantity but also quality. The shepherds must be adequately skilled to know how to lead the flock into green pastures and quiet waters, restore their souls, guide them in paths of righteousness and to protect them as they walk through the valley of the shadow of death (see Ps. 23).

P. Bowers suggests a system of theological training that has been changed so as to accommodate the changes that have taken place in the society. In a book *Evangelical Theological Colleges Today*, he stresses on the need of having a curricula which is designed with deliberate reference to the context rather than one being imported from overseas (1982:113). Bower’s advice is relevant in this study in that the ACK Provincial Theological Colleges need to have a contextualized curriculum which addresses itself to the needs of local Kenyan people.

Mekha Hahn advises that a good curriculum for the training of church leaders should be characterized by such qualities as Christian in aim and content, directed to the needs of the people, taking into account the laws of growth, providing guidance for community outreach, making use of cultural heritage and possession of comprehensiveness, balance and sequence (2001:20-38). The advice of Hahn is significant in this study in that the ACK Provincial Theological Colleges can use his guidelines in preparing their curricula. This is a good way of designing a curriculum that is relevant to the people being trained and those to be served by the trainees.

A. Chilver argues that the future of the Church is determined by its theological colleges. As the theological colleges go, so the churches go (1999:129). He observes that, “If the theological colleges veer to the left with many doubts about the authority of the scripture, the Church in time will be so much affected . . .” (:129). Chilver’s argument is vital in this study in that no Church including the ACK should ignore its theological colleges. These have a tremendous effect on the Church. If theological colleges produce ‘half-baked’ church leaders, then the future of the Church in which they are supposed to offer effective leadership is tainted. This is relevant in this study in that the ACK as a Church involved in mission cannot ignore its theological colleges if it hopes to survive amid the current and future challenges. A Church that is not concerned with what goes on in the theological colleges is doomed to fail as they so much affect the Church’s mission.

Moses Njoroge believes that if clergy are well and properly equipped for the ministry, they will be better enabled to cope with the challenges facing our Church today (2005:1). He registers his disappointment during his pastoral visits in various parishes in Kirinyaga Diocese that the Christians usually complain that some of the clergy who have graduated from St. Andrews College of Theology and Development, Kabare are inadequately trained. The evidence of the clergy’s inadequate training includes complaints by the parishioners of poor administration, poor public relations, poor interpersonal relations and clergy being unable to handle conflicts among Christians. To

him the root cause of the problem is not only what is done in the three years of training in the College but also lies in the recruitment and lack of support after ordination (:2). He feels that something must be done about ministerial formation training programmes of clergy today. One area which needs to be addressed urgently is that of the curricula. He emphasizes on the vitality of having a curriculum which is well-designed to prepare and equip people to be true agents of change in the Church and society. He observes that theological colleges are expected to prepare compassionate, theologically-astute and pastorally-proficient servants who can lead the Church through the complexities of the twenty-first century and as such these colleges should have a relevant curriculum (:4). Though Njoroge's study concentrates on just Kirinyaga and lacks tangible evidence to support what he is saying, some of the issues he raises cannot be ignored. The issue of having an indigenized relevant curriculum in the ACK Provincial Theological Colleges is inevitable if the ACK is to survive the current millennial challenges. A good curriculum ensures that the Church being served by those prepared through it is self-theologizing. The ACK can only survive the current and future challenges only if it develops to be self-theologizing.

According to the Association of Evangelicals in Africa (AEA 1997:53), some of the challenges facing leadership training in Africa today include pride where sometimes there is unwillingness amongst some church leaders to have someone else doing the task, financial concerns due to poor contributions by the Christians, and lack of adequate training of the pastors due to some having very low academic standards. There are also ethnic differences whereby a pastor coming from a certain ethnic group may not be accepted in some communities, and superiority complex whereby some colleges tend to consider themselves more superior than others. The issues raised by the Association of Evangelicals in Africa (AEA) address the general situation in the African Church, but they are significant in this study in that there is need to find out whether the ACK encounters the same challenges as it trains its leaders for mission. On the curriculum, the Association of Evangelicals in Africa advises that the process of curriculum development for the theological training institutions must begin with the assessments of

the needs in and for the constituencies which are served by them (:162). This is important advice which can be helpful to the ACK Provincial Theological Colleges as they design their curricula. The curriculum must ensure that students are exposed to knowledge, practical skills and character categories (:162) as vital components for a Church in mission.

Roy and Jan Stanford argue that theological colleges must address with vigor, scholarship and practical action the present issues of the impact of world poverty, social injustice and the widening gap between the rich and the poor. They observe that for the students in the theological colleges to be in a position of serving their cultures effectively they need skills and training in agriculture, administration, aviation, education, engineering, law, linguistics et cetera (1997:174). The suggestion offered by the Stanfords cannot be taken lightly by the ACK Provincial Theological Colleges as they struggle to produce church leaders who are adequately equipped to lead the Church in the twenty-first century, hence absolutely relevant for this study. The theological colleges need to prepare leaders for holistic ministry. Mission is transformative in nature and the ACK theological colleges need to produce church leaders who are prepared to transform the World at all costs. Therefore, what the Stanfords suggest is very relevant for mission today.

Obadiah Kariuki is concerned that nowadays the Church is unable to retain its workers due to very poor payments. He says that the poor remuneration received by clergy and other Church workers has tended to put off many young people even after their initial recruitment (1985:101-102). Kariuki's concern and advice need to be taken seriously by the ACK as there is no need of training workers if the Church is unable to retain them. The problem of training and retaining in the ACK discussed in chapter seven of this study needs to be addressed. He says that,

All Churchmen (sic) are human beings with the same needs for food, shelter, clothing and education for their children. We should not go on expecting that the extreme self-service of the early clergy in the service of the Lord would continue.

Hannah Kinoti feels that the situation in Africa, whereby the Church lacks adequately trained leaders, has negatively affected the youth ministry. She says that an increasing number of young people is becoming more highly educated than church leaders in their local churches. Consequently, they find it difficult to seek the counsel of their church leaders on personal matters such as careers, courtship and marriage (1995:113). She sees this as the main reason why many young people are today attracted to new emerging religious groups (:113). We however need to find out whether the leaders of these new religious movements which she talks about are more trained than those of the Mainline Churches. Her argument is relevant in this study in that the ACK cannot afford to ignore the youth since they are the Church of today and tomorrow. It is important to investigate how leadership training in the ACK affects the youth ministry, since training of church leaders must put into consideration the needs of the youth.

Emmanuel Ngara emphasizes the importance of leadership training in our Churches. He asserts that leadership is one of the challenges of our time and the Church needs to train professional leaders for mission (2004:13). He elucidates that Church leaders need proper training so as to understand what their job entails and how they should go about doing it (:14). His argument is relevant in that mission is complicated and those engaged in it must know what it entails. Paul Hiebert in his book *Anthropological Insights for Missionaries* (1985), discusses the nineteenth century “Three-Selves” Mission Policy developed by Henry Venn of the Church Missionary Society (CMS) and Rufus Anderson of the American Board of Commissioners for Foreign Missions (ABCFM). These mission leaders had proposed a plan whereby young churches would gain their independence on the basis of three principles of self-supporting, self-governance and self-propagation. These were widely debated and accepted by mission agencies as guidelines for establishing autonomous churches (:194). Hiebert supported these “three-selves” principles and said that they make an important point- that young churches are equal and independent members in the worldwide community of churches. He however felt that today we must move beyond autonomy to partnership. He criticized the situation whereby in the name of self-support, mission



agencies withhold funds that would help young churches carry on effective evangelism. He enunciated that our goal is not to establish isolated churches that work alone, but to sustain churches that share a unity of fellowship and a common mission to the world (:195). On top of the three-selves of Venn and Anderson, Hiebert added the fourth self which he called “Self-Theologizing” (:195). In this, he argued that young churches must be allowed to mature and take responsibility for the work of God in their region as soon as possible (:196). These “four-selves” Mission principles discussed by Hiebert are important in this study in that we need to assess whether the ACK is today developing to be self-supporting, self-governing, self-propagating and self-theologizing.

Stephen Neill while making his contribution to the Henry Venn’s “three-selves” Mission Policy criticized this system and asserted that Sierra Leone suffered from the premature and ill-considered attempts to create an independent Church. He laments that as early as the year 1860, CMS had brought into existence the Native Church Council placing the responsibility for the congregations in the hands of the African clergy, and reducing the missionary staff almost to vanishing point (1957:166). Later in 1964, Neill repeated the same criticism of Venn’s doctrine of euthanasia and said that

“... Any sharp separation between Church and mission as is implied in Venn’s solution seems to lack Theological foundation in the New Testament (1964:260)”. He goes on to say that, “the first attempts to carry out principles of Venn’s dictum proved almost wholly disastrous (260)”. T. E. Yattes however, supports the Venn’s “three-selves” mission policy and argues that the aim of the missionary director (Venn) was that while he tried to relate the work of mission to the existing colonial structure he looked to the day when when the European missionary would depart from the scene. Venn had hoped that when the indigenous people took over the Church leadership the native Church would still survive (1978:202). These views are important in this study in that we need to investigate the impact of Venn’s “three- selves” mission strategy to the ACK. Did they help the Anglican Church in Kenya to grow or not? Were these principles applied by the CMS missionaries when they planted the Church in Kenya? These questions are

necessary for us as we study mission in the ACK and how church leaders are prepared for it through training.

In light of the assessed literature above, it is apparent that numerous views concerning equipping of the church leaders in Africa through training have been raised, however very little of the available literature focus explicitly on the leadership training for mission in the ACK. This provides the author with a good opportunity to research on the training of church leaders in the largest protestant denomination in Kenya. A systematic study of this nature has never been conducted in the ACK since its inception more than 160 years ago. This explains why this study is absolutely necessary.

## 1.8 RESEARCH HYPOTHESES

The research topic of this study was formulated with the following hypotheses which were to be investigated and explored:

1.8.1 The ACK needs more clergy than it presently has. The clergy trained in the ACK Provincial Colleges are not enough to meet the rising demands due to high growth rate of the ACK.

1.8.2 The ACK Provincial Theological Colleges are not stable in terms of resources such as finance, human resources, land and other physical facilities. As such they are not able to produce adequate church leaders for the existing and newly established local churches/parishes.

1.8.3 The ACK needs to re-think the system of training church leaders since it is not able to support financially those who are already in service.

1.8.4 The curriculum used in the ACK Provincial Theological Colleges is not properly designed to prepare church leaders for holistic ministry; who can adequately meet the needs of their Christians in the 21<sup>st</sup> century. There is need for a contextualized curriculum to produce leaders who are relevant to the current society.

1.8.5 Poor terms and conditions of service of the Church workers make them abandon the full-time Church ministry to search for greener pastures with other employers where the terms are more promising and satisfying.

1.8.6 Lack of qualified teachers in terms of academic qualifications and experience in the ACK Provincial Theological Colleges makes it difficult for them to produce church leaders who are adequately equipped for effective mission.

## 1.9 AREA AND SCOPE OF STUDY

This study assesses leadership training for mission in the ACK focusing mainly on the context, relevance and viability. It deals with the theological training of church leaders (clergy and laity) in the ACK, though there is more emphasis on the ordained ministry. The clergy occupy the highest positions in the Church and therefore the process of preparing and equipping them for these positions through theological training is of great concern to this study. The ACK is the largest protestant denomination in Kenya with a population of about 3,711,890 (see chapter 2). It is a national-wide denomination with numerous and diverse structures hence the need for proper leadership. The curricula used to prepare church leaders in the ACK have been examined with the aim of determining the relevance of theological training to the current Kenyan situation. Areas of curricula investigated include courses offered, models of training, modes of delivery, the quality and relevance of training. The need for the training of church leaders in the ACK is also investigated. This is achieved by correlating the total number of the ACK Christians with the total number of the serving clergy. Anglican membership has been taken to mean the baptized and confirmed Christians. However, children who are baptized are considered as full Anglican members in this study. This is because confirmation in the Anglican Church is not done to children under twelve years of age. We cannot therefore use confirmation as a measure to determine Anglican membership in children as they cannot be confirmed until they attain a certain age where they are able to learn things by themselves. Before

confirmation, the candidates are taught the Ten Commandments, the Lord's Prayer and other Church doctrines.

The study evaluates training in the five (5) ACK Provincial Theological Colleges with the aim of determining their viability. These are St. Andrew's College of Theology and Development, Kabare; Bishop Hannington Theological College, Mombasa; St. Philip's, Maseno; St. Paul's, Kapsabet; and Berea in Nakuru. Carlile College, Nairobi which was accepted as an associate member of the ACK Provincial Theological Colleges in 1990s is also included. The study investigates how the training of church leaders is conducted in these colleges with the aim of establishing their (colleges') adequacy in preparing leaders who can effectively lead the Church and society in the twenty-first century amid numerous challenges which are spiritual, socio-economic, political, cultural, and inter-cultural. Details of these colleges such as availability of resources including finances, human resources, land, physical facilities for example dormitories, lecture halls, chapels, kitchen, offices et cetera have been considered.

The study also assesses how students for pastoral training are selected, and the kind of training they undergo before ordination. The research was conducted among bishops, lay church leaders, lecturers and students in theological colleges, clergy working in the Church and other places, youth leaders, college principals and ordinary lay Christians (both young and old). The contributions of all these groups of people were viewed as valid sources of information for this study. The study also investigates how lecturers in the ACK colleges are recruited, their terms and conditions of service, and the minimum qualifications required for one to lecture in them. Other areas that were investigated include methods of raising funds to cover the recurrent and capital expenditure, and the terms and conditions of service for the non-teaching staff.

## 1.10 LIMITATIONS

Immense obstacles were encountered by the author in gathering information for this study. First, there was suspicion. Some of the informants were very suspicious and it

was challenging to get information from them. This was particularly common with clergy who were afraid of intimidation from their seniors should they give out information that would paint the church in a negative light. To get any information from them, the author had to explain that this was just a research and that all the responses would be treated with total confidentiality. Even some top lay church leaders suspected the author of having a hidden agenda which sometimes made them over-cautious when relating with him. The author realized that the colonial mentality which barred Africans from discussing issues concerning *Bwanas* 'Lords' in the Church still existed in some areas. In the colonial period, the priests were referred to as *Bwanas* (Lords) and it was illegal to discuss anything about them. This was intentionally intended to prevent Africans from airing some of the evils conducted by the '*wazungu*' (European Missionaries) who were the main church leaders. To get information from the suspecting laity and clergy, the author had to explain to them the importance of this study and moreso the importance of discussing Church issues as the Church is theirs and that such progressive discussions would help in improving it.

Secondly, there was limitation in that quite a number of Anglican Christians, clergy and laity included did not seem to understand what is happening in their Church. It was not amusing to find some theological students who did not know who the Archbishop of the ACK is. Some clergy did not know the amount of their monthly stipends and some bishops could not tell the number of ACK Provincial Theological Colleges. In the parishes, some Parish Council leaders could not tell the name of their pastor. Some Christians did not know whether pastors are paid. It was not easy to get any relevant information from such informants. In situations like those, the author sometimes shifted his role from that of a researcher to a teacher so that he could acquaint the people with general information on of the ACK.

The other limitation was due to the shortage of some relevant information from the parishes, dioceses and provincial offices. Keeping records is very poor in some of these places. Some dioceses do not have records of their clergy particularly their

academic qualifications, marital status, age, and years of ordination. Statistics on the number of Christians, baptisms, marriages, communicants and staff were not available in some of the dioceses, parishes and congregations. This made it very difficult to establish the actual number of Christians, Kenya Anglican Youth Organization (KAYO) members, Kenya Anglican Men Association (KAMA) members, the Mothers union members, boys and girls brigade members, Sunday school children, theological students etc in a given parish or diocese. Establishing the number of baptisms, marriages and confirmations conducted in successive years in some dioceses and parishes was not easy as such records were not properly kept. Even in some places where the records were properly kept, the leaders were very reluctant to release them. The author worked together with the office of the Archbishop to ensure that all the forms containing the dioceses' and parishes' statistical information and other relevant information were filled and returned to the author who then analyzed them. He also attended the Bishops' meetings and explained to them the importance of having the statistical information forms properly filled and returned. There was also a limitation in the area of secondary information. There was not much literature available on the training of church leaders in the ACK. The literature on Christian Education that was assessed by the author revealed a general and too wide a scope to rely on for specific information. This made the author to extensively utilize primary sources of information.

Part-time Doctoral studies have got many challenges. A major one is conducting one's studies while working. As coordinator of chaplaincy work in the ACK, Chaplain of Kenyatta National Hospital, lecturer at Carlile College, pastor at St. Thomas Church in Nairobi, family man and many other responsibilities bestowed on him by society, the author found it very hard to balance study and work. Due to this, data collection took more time than the researcher had planned. To succeed, the author had a well-planned schedule which ensured that he had enough time to study as well as serve the Church and society. His annual leave and day-offs were spent on the research including three hours for study set aside each day particularly in the morning. There was also a problem of distance. The Provincial Theological Colleges are geographically located to serve various

regions of the ACK. Travelling to these different colleges was not an easy task. Some roads leading to these colleges were in poor condition and due to exorbitant prices of fuel in Kenya, travelling to these colleges, dioceses, parishes and other places was an expensive affair. To minimize costs, , the author learnt to be efficient- he ensured that whenever he visited a certain theological college, he would interview the bishops, clergy, lay Christians and the students under the area or region served by that college.

## NOTES

1. Initially the Anglican Church in Kenya was referred to as ‘the Church of the Province of Kenya (CPK)’. This was changed to the Anglican Church of Kenya (ACK) in 1998.
2. This is in line with Henry Venn’s call for the African Church. In the 1850s, Henry Venn, the CMS General Secretary developed for the Anglican Missions the policy of preparing self-supporting, self-governing and self-propagating churches under a native ministry and an indigenous episcopate. His ‘three selves’ found a large echo (Baur 1994:108) and today it is common to hear many churches refer to Venn’s policy, the ACK included. Paul Hiebert adds the fourth self of Self-Theologizing.
3. Growth here may be physical, spiritual, social or economic.
4. In the Provincial Synod held between 28<sup>th</sup> and 29<sup>th</sup> June 2007, at All Saints Cathedral, Nairobi, it was resolved that the ACK be divided into four major regions which were to form Archdioceses by June 2008. These were Mount Kenya, Nakuru, Mombasa and Maseno.

## **CHAPTER TWO**

### **A GENERAL OVERVIEW OF THE ANGLICAN CHURCH OF KENYA**

#### **2.1 INTRODUCTION**

This chapter discusses the general situation of the ACK in relation to the “Four-Selves” Mission Strategy of Self-Support, Self-Governance, Self-Propagation and Self-Theologizing. The various ways in which these four-selves have had an impact on the ACK will be reflected here and in the entire study. The chapter provides a history of the ACK and also assesses the training needs in it. This is done by establishing the total number in Kenya of Anglican Christians, dioceses, parishes, congregations and other Church institutions which are then correlated with the total number of trained clergy members in the ACK. It also examines the growth of the ACK in successive years since its inception in 1844. The current statistics of total membership, numbers of church leaders particularly the clergy and their qualifications, and ACK institutions such as hospitals, schools, and polytechnics are well-outlined.

#### **2.2 THE ACK AND THE “FOUR-SELVES” MISSION STRATEGY**

Kenya has been a multiparty democracy since 1992 when section 2A of the Constitution, which had stated that we would only be a single political party state was amended. It gained independence from British colonialization in 1963. The Republic of Kenya has a population density of about 35,000,000 people and the main ethnolinguistic groups are Kikuyu, Luo, Luhya, Kamba, Kipsigis, Nandi, Tugen, Elgeyo, Marakwet, Gusii, Meru, Mijikenda, Giriama, Digo, Duruma, Somali, Turkana, Embu, Taita, Taveta, Pokot, Teso, Kuria, Mbeere, Tharaka, Samburu, Pokomo, Sabaot, and Boran. The ACK has



evangelized all these communities hence the largest Protestant denomination in Kenya. Other Protestant main-line denominations have evangelized very few of the above tribes with the PCEA concentrating on Kikuyu land, the MCK on Meru land and the AIC on Kamba land and few parts of Rift Valley. The country is divided into eight Provinces namely Rift Valley, Western, Nyanza, Central, Eastern, Coast, Nairobi and North Eastern. The ACK is found in all these Provinces. The cities of Kenya are Nairobi, Mombasa and Kisumu and all these cities are strongholds of the ACK.

### 2.2.1 THE BEGINNING OF THE ANGLICAN CHURCH IN KENYA

The first Anglican congregation was started in Kenya at Rabai in 1844 by Rev. Dr. Johann Ludwig Krapf, a Lutheran Pastor, who had arrived in Mombasa under the auspices of the CMS (Kagema 2004:23). Earlier efforts by the Portuguese to plant Christianity in Kenya in the sixteenth century ended in total failure. The fact that the Portuguese Catholic merchants, explorers and some missionaries who had come to market Christianity in East Africa preached the gospel which they never lived to, coupled with their perpetual chauvinism led to the death of their Mission fo fo fo (died soundly and completely, in Kiswahili language). The Portuguese failed to evangelize East Africa due to their bad morals and interest in commerce which led to their expulsion from the East African Coast by the Arabs in 1729. From then on, East Africa remained for a long time without any Christian presence until CMS which was an Anglican Mission sent Krapf in 1844 (Kagema 2004:26). Therefore, the Anglican Church of Kenya is the pioneer of Christianity in Kenya. It is the product of what Bishop Stephen Neill calls “The Heyday of Colonialism” (1964:315). Krapf, having been convinced since his childhood of his call to go to far away countries to preach the gospel to the heathens, offered himself to be trained as a missionary in Basel. In 1844, he landed at the Coast of East Africa determined to evangelize the Galla people whom he believed was the largest community in East Africa (Kagema 2004:23).

It should be noted that Krapf was sent by CMS to East Africa only three years after Henry Venn had become its General Secretary. Venn together with his American counterpart, Rufus Anderson who was the General Secretary of the ABCFM were the architects of the influential “three-selves” mission strategy. They called for indigenous churches which were self-supporting, self-governing and self- extending (propagating) (Dubose 1979:15). Krapf, being the worker of the CMS had to follow the “three-selves” mission strategy suggested by his boss to establish an indigenous Church in the Coast of East Africa. The three-selves became very popular in East Africa and to date they have become the classic expressions of indigeneity in the Kenyan churches. In the 1980s Paul G. Hiebert argued that the “three-selves” were not enough and added “self-theologizing” mission strategy as the fourth self for the young churches (1985). Thus for Hiebert the young churches needed to develop to be self-supporting, self-governing, self-propagating and self-theologizing. The “Four-Selves” mission strategy is discussed in the next section.

#### a) Henry Venn and the “Four-Selves” Mission Policy

Henry Venn (1796 -1873), who was the General Secretary of the Church Missionary Society (CMS) between 1841 and 1872, called for indigenous young churches that were self-supporting, self-governing and self-extending. At the same time an American Missionary, Rufus Anderson (1796-1880) who was the Assistant Secretary of the American Board of Commissioners for Foreign missions (ABCFM) since 1826 and six years later, its administrative head coined almost similar phrases but used the term self-propagation instead of self-extension (Dubose 1979:15-22). The possibility of these two men having collaborated is very minimal as the communication across continents was not as easy as it is today (:15). It is however possible that the two missionaries as heads of influential Missionary Societies had heard of each other but we are not sure that they discussed anything about the “three-selves” mission strategy. Nevertheless the two men laid the groundwork upon which all mission strategists of the future would build. It is

possible today to hear church leaders in Africa quote Venn and his “three-selves” as they plan mission work in their churches.

Though Venn continued to speak of the salvation of the souls, his ultimate object of Mission was the establishment of an indigenous Church. In 1841, he urged the missionaries to place greater stress in developing local resources. Self-support became the key to his whole system of missions. He insisted on local support for pastors as a condition for ordination (Shenk 1983:44). In this, he subsumed self-government under self-support. Is local support a condition for ordination in the ACK? Are ACK parishes and congregations able to support their clergy? Since 1960s, the ACK has been boasting of being self-governing but to what extent is it self-supporting? Bickel (1998:3) asserts “A Church which is not self-supporting is like a young person who cannot live within his (sic) means and is always looking for a hand out . . . .” Lastly, Venn advocated for a Native Church that was self-extending, without any influence from the foreign Missions. He believed that the Mission of the Church was always imperiled by missions that stifled the young Church and therefore called for the phasing out of the foreign-controlled mission to a particular place and an encouragement of the local Church to become a missionary Church. Venn thus conceived the growth of the Church as a series of stages commencing with the period when the missionary laid the Mission groundwork to the time when the Mission became autonomous, self-reliant local churches with their own leaders and missionaries. When this process was completed he said, the “Euthanasia of Mission” (Shenk 1983:46) had taken place. Here, he was describing the completion of the cycle from when the mission had full control to when the indigenous churches became self-supporting, self-governing and self-propagating. Ludwig Krapf adopted the same “three-selves” methodology when he started the first Anglican congregation in Kenya in 1844. He wrote the following to the CMS,

We have now managed to set up a Mission Station at the New Rabai.

The mission is growing very fast and the future is there. We have embarked on the serious translations of the Bible to help the new converts read the word by themselves. With your help we hope to establish a self-reliant Church which would later evangelize the interior of East Africa. . . Civilization of Africa is not possible without having a black bishop or a clergy. . . (1846:136).

The question we may ask is whether the ACK is self-supporting, self-governing and self-propagating, sixteen decades since its inception. The modern critics of Venn's "three selves" policy have blamed Venn for the problems facing the African Church today. Bishop Stephen Neill while describing the Sierra Leonean Church noted that,

Sierra Leone suffered from one of those premature and ill-considered attempts to create an independent Church . . . As early as from 1860 CMS brought into existence the Native Church Council, placing the responsibility for the congregations in the hands of African clergy, and reducing the missionary staff almost to vanishing point. The theory, of course, was that the Christians of the colony area would gradually spread out into the interior and bring the Gospel to their African brethren. What happened, as ought to have been foreseen, was the opposite (1957:166).

Bishop Neill repeated the same criticism in his reference to Venn's doctrine of "Euthanasia" (1964:260). He asserted that,

Later experience has placed many question marks against Venn's formulation. . . . the first attempts to carry out Principles of Venn's dictum proved almost disastrous. The establishment of the "Native Pastorate" in 1860, with the complete withdrawal of the missionaries from participation in the affairs of the pastorate, inflicted on the Church a paralysis from which a whole century has not availed to deliver it.

These views were supported by R. S. Foster, who observed that,

When Bishop Stephen Neill described the CMS's experiment of creating an independent Church . . . as pre-mature and ill-considered he was probably right. Far from leading the Church into fresh fields and along new heights, the experiment has witnessed a gradual withdrawal over the past century (Yates 1978:133).

Could the same have contributed to the current problems in the ACK? Krapf and the missionaries who followed attempted to build a Church in Kenya using the "three-selves" Mission Policy, but we are not sure that this has been achieved. It beats logic to expect a Church located in an area where people are suffering from abject poverty to be self-supporting. More than 60% of Kenyans live on less than a dollar a day. Incidentally, these form the majority of Church membership. Would we expect such people to buy

food with their little earnings or contribute to the Church so that the pastor can be paid? Unless the Church first of all empowers the people economically, the demand of such a Church so as to implement Venn's "three-selves" policy may not work. The system would work better if the Church in Kenya envisages a Church which is African but at the same time working together in true brotherhood with the churches in other countries such as Britain, USA, Canada, Germany et cetera. In this partnership, we may not have money to offer, but we can offer skills and personnel. This view is supported by David Bosch who advocates for mutual relationship between younger and older churches. He suggests that the Churches abroad and those in the Third World come to the realization that each of them has at least as much to receive from the other as it has to give (1978:87). It is true that while the Church in Africa suffers from lack of sufficient finances to run it, the Church in the West is deserted and therefore needs missionaries to revive it. This is tantamount to what Daniel T. Niles says Mission is. To him, Mission is one beggar telling others where to find bread. David Bosch explains this more clearly and says that we are both beggars and equally dependent on the bread. We have to share the bread with one another. In this sharing, true love is necessary (1978:91). That is why we may need to rethink of Venn's "three-selves" approach to mission, even though after much discussion there has emerged a general consensus that young churches must be allowed to mature and take responsibility for the work of God as soon as possible.

The fourth self is Self-theologizing. This new concept was coined in the 1980s. This concerns the right by the young churches to read and interpret the scriptures for themselves (Hiebert 1985:196). A self-theologizing Church attempts to become an indigenous expression of faith, forms its life around the scripture, and engages the culture of its adherents within a praxis-reflection cycle. In other words, the Christian community goes deep into the word in order to answer the questions of their culture. They practice those answers in the world, and then reflect biblically again (Grisham 2007: 1). The concept of self-theologizing is important in that the churches are able to answer the difficult theological questions which arise as the young Church grows. This is explained by Hiebert (1985:196) who says that,

When a new Church is planted, the first years are characterized by warm fellowship, emotional expression of faith, and a concern for evangelizing relatives and neighbors. Most of the converts have simple theologies and accept with little question the theological teachings of the missionary. . . . After two or three generations, there emerge leaders who have been raised with Christian teachings and trained in biblical exegesis. It is these leaders who often raise difficult theological questions.

The success of the Church depends on how effectively it can answer these emerging questions. The situation is even more complicated when the Church lasts for three, four or five generations after it is planted. Difficult Questions such as “How does the Gospel relate to our cultural traditions? How can we express the Gospel in ways which our people can understand? Who is Christ in our community? Is He our ancestor or senior Chief? What is salvation in our concept?” Such questions have led to the rise of African Christian Theology in Africa. This implies that for a Church to be self-theologizing, it must have well-trained theologians involved in developing local theologies. This raises some other questions. To what extent is the ACK self-theologizing? Does the ACK have well theologically trained leaders who can effectively answer the questions raised by today’s complex society? Towards the end of this chapter, we have discussed the quality of the church leaders currently serving in the ACK. Do the ACK theological colleges produce leaders who can assist the ACK to become self-theologizing? This is discussed in chapter five.

## b) A Brief History of the Anglican Church in Kenya

Krapf and his wife Rosine and their new born baby girl settled in Rabai and in only two months of their arrival, the wife and the child died. In 1846, he was joined by Rev. Johannes Rebmann and together they were determined to evangelize East Africa. These two had a strong evangelical background and were very keen not to repeat the mistakes made by the Portuguese missionaries in the fifteenth century (Kagema 2004:24). These

missionaries had to study and know African languages in order to communicate with Africans and spread Christianity. For this reason they undertook a good pioneering work in African languages. They spent a lot of time preparing grammars, dictionaries and New Testament translations into Swahili and other African languages (PUR 1994:5). In 1847 Krapf translated Genesis 1-3 into Kiswahili, St. Luke's Gospel into Nyika in 1848 and St. Mark's Gospel into Kikamba in 1850 (CPBD 2004). In 1849, another missionary, Erhardt joined them and in 1853 Krapf returned to Europe only to return in 1862 to introduce the Methodist missionaries (Nthamburi 1991:8). It is important to note that up to that time, more than seven years since the missionaries had set up a Mission Station in Kenya, they did not have a single convert. In spite of Krapf's effort to evangelize East Africa and establish a self-supporting Church there, only a dying cripple named Mringe was baptized by Rebmann in 1851.

Sixteen years later, in 1860, the next converts namely Abel Gunda and his son Nyondo were baptized. The following year a few other converts were baptized, but by the time Rebmann retired in 1875, no woman had been baptized (Kagema 2004:24). The methodology of these first missionaries contradicts that of the current ones who strive to have as many followers as possible within a short time. To have a strong Church one needs time and this may explain why these missionaries took a lot of time instructing converts before baptizing them. The other thing that might have helped the Church in Kenya was that though the CMS boss, Henry Venn was very keen on the missionaries planting self-supporting, self-governing and self-extending churches in mission areas, CMS did not withdraw its missionaries from Kenya as fast as it did in West Africa. For instance, Rebmann stayed for 29 years until he officially retired in 1875 at the age 55 years. Apart from this, most of the bishops who followed up to the late 1960s were CMS missionaries supported by CMS. In 1875 Frere Town near Mombasa was established by CMS as a colony for the freed slaves. Many slaves were brought from America and other areas after the slave trade was stopped and settled there. In the same year, many Giriama converts were baptized.

In 1884 the first Anglican Diocese was formed in East Africa. This was called the Diocese of Eastern Equatorial Africa and its first bishop was James Hannington. Hannington did not stay long as he was murdered in October 1885 on his way to Uganda at the instigation of Kabaka Mwanga of Buganda (PUR 1994:14-15). The next bishop was Parker and he died of fever two years later. Alfred Tucker became the third and the last bishop of Eastern Equatorial Africa (:15). An important point to note here is that though there was an African diocese only forty years after the first congregation was started in East Africa, there were still no African clergy and the diocese was led by European missionaries. The idea of a “three-selves” Church was only there in theory. Forty years is not a long time but also not too short in which to have a few African clergy.

In 1885, the first steps of having a self-governing Church were undertaken. Bishop Tucker ordained two ex-slaves named Ishmael Semler and William Jones. Eleven years later (1896), another African J. R. Deimler was admitted to deacon’s orders (Kagema 2004:25). In 1889 a Divinity School was started at Frere Town to train Africa evangelists and teachers. In 1913, this school was upgraded to train African clergy (See chapter 3). In 1898 the Diocese of Mombasa comprising of Kenya and Northern Tanganyika was formed and Bishop W. G. Peel was consecrated as its first bishop in 1899. Peel died of typhoid in 1916 and Bishop R. S. Heywood succeeded him. That year witnessed very many people in Nyanza and Central Kenya (: 26) join the Church. As a result of many African evangelists trained at the Divinity School, evangelization was rapidly carried on in the interior of Kenya. Thus the Africans evangelized their fellow Africans. Their Gospel had more “taste” than the one propagated by the *Wazungu* (Europeans) hence more appealing to the Africans.

In 1921 Kavirondo was removed from the Diocese of Uganda to the Diocese of Mombasa. In 1927 Northern Tanganyika was removed from the Diocese of Mombasa leaving it to cover Kenya only (CPBD 2007). In 1955 a further step towards the creation of a self-governing Church in Kenya was made by the CMS. Two Africans namely Festo Olang’ and Obadiah Kariuki were consecrated as Assistant bishops. In 1960 the Anglican



Province of East Africa was formed but this did not change the status of the Diocese of Mombasa so much as it still remained directly under Canterbury. Its Archbishop was Leonard Beecher. This was the period during which African countries were struggling for political independence. But even when Kenya attained its independence in 1963 and Jomo Kenyatta became its president, Beecher continued to be the Archbishop.

Therefore, an important thing to note here is that in East Africa the Venn's 'three- selves' Mission Policy was not implemented very quickly. It was a long process and this might have saved the East African Church. Africans may not have liked the way the Missionaries occupied most of the powerful positions in the Church and many African leaders and theologians have written numerous literature criticizing CMS, but we need to ask what we (the Kenyan church) have achieved since the missionaries left us to govern our own churches in Africa. Even politically what have we achieved since we became independent states? Our countries are led by black Africans yet they have exploited their own people without mercy. Africans continue to experience extreme poverty, illiteracy, unjust political structures, diseases, tribal animosity, unemployment and many social evils. Any sensitive Missiologist cannot avoid wondering whether the God being preached in Africa is the same God whom our ancestors worshipped. In all this, the Church in Africa is not unscathed. For instance, the ACK has now 29 tribal dioceses all created to satisfy the selfish interests of particular communities and individuals.

In 1970, Kenya became a Province by itself. There was great desire for the Africans to lead the Church by themselves. Bishop Leonard Beecher had hoped that after a new Province was formed in Kenya, he would continue to be its Archbishop since he had already invested a lot there (Olube 2007), but this was not to be. The Kikuyus already led Kenyan politics through President Jomo Kenyatta, himself a Kikuyu, and Kikuyu Christians thought that Bishop Obadiah Kariuki would be the first Archbishop. Bishop Beecher was therefore, forced to retire early to make way for a Kenyan Archbishop. To the surprise of many, Festo Olang' of Maseno defeated Kariuki in a very controversial election becoming the first CPK (now ACK) Archbishop. The Kikuyus

blamed Beecher for the results and argued that he had rigged the election in favour of the people of Maseno (Kago 2006). Since then, the elections of the Archbishops of the ACK are characterized by many tensions as tribes struggle to produce an Archbishop. In the last Provincial Synod, it was resolved that the ACK be divided into four (4) Archdioceses to cover various regions of Kenya, namely Mombasa, Mount Kenya, Nakuru and Maseno Archdioceses (ACK Synod 2007: 20). This was to be effected by June 2008. It was resolved that each of these Archdioceses would have an Archbishop and the head of the ACK would be referred to as the Primate (:21). This idea was possibly felt necessary as it would create positions for more Archbishops to cater for the interests of various regions and tribes in Kenya. The over-riding issue may not be to enhance service and ministry as it is generally explained (see ACK Synod 2007), but rather having “our own son” as the Archbishop.

The second Archbishop was Manasses Kuria who was elected in 1980 in another very controversial election. Kuria was a Kikuyu and to date the Luos believe that this election was rigged in his favor hence defeating their “son” Henry Okullu. The then powerful Attorney General, Charles Njonjo who is also a leader in the largest Cathedral in Kenya and a Kikuyu was blamed for this. The third Archbishop, David Gitari was elected in 1996 and retired in 2002. Benjamin Nzimbi succeeded him as the fourth Archbishop. Gitari is a Kikuyu of Kamba descent and Nzimbi is a Kamba and so critics have not failed to see the tribal connection between the two. Both defeated Joseph Wesonga, a Luo. The Church is so affected and infected by tribalism that in the last General Election (2007) it was partisan and when violence erupted, it was unable to correct the situation. The challenge is how a “tribal” Church can be the conscience of the society. The current ACK dioceses and the years of their establishment are shown in Table A1 below.

**Table A1: Dioceses in the ACK (2007)**

Name of the Diocese	Year of establishment
Mombasa	1898
Nakuru	1961
Nairobi	1964
Maseno North	1970
Maseno South	1970
Mt. Kenya South	1975
Eldoret	1983
Mt Kenya Central	1984
Machakos	1985
Maseno West	1985
Nambale	1987
Embu	1990
Kirinyaga	1990
Katakwa	1991
Butere	1993
Mumias	1993
Taita Taveta	1993
Kajiado	1993
Southern Nyanza	1993
Mt. Kenya West	1993
Kitui	1995
Bungoma	1996
Kitale	1997
Mbeere	1997
Meru	1997
Nyahururu	1998
Thika	1998
Bondo	1999
All Saints Cathedral	2002

**Sources:** Provincial Unit of Research = PUR 1994:106-129; Church Pocket Book and Diary =CPBD 2007; Kagera 2004:23-28; ACK Archives, Nairobi.

## 2.3 THE GROWTH OF THE ACK

There has been an ongoing feeling that the ACK is a rapidly growing Church. To many of its adherents, the ACK has over recent years experienced tremendous numerical growth, becoming the second largest Christian denomination in Kenya after the Catholic Church and the largest Protestant Church. The ACK strategic plan 2004/08 estimates that the ACK has a membership population of four (4) million Christians (ACK strategic plan 2004:5). Barrett (1982:432) estimated that by the year 2000, there would be 2,290,000 Anglican Christians in Kenya representing a percentage of 7.4 of the total Kenyan population, which he estimated would be 31,020,000. In 1990, Bishop David Gitari, the then chairperson of the PBTE argued that the ACK (then CPK) was growing at the rate of 6% per annum (Gitari 1990:7).

To assess the training needs in the ACK, there is need to find out the growth of the ACK in successive years since its inception, the current ACK membership population, total parishes and congregations, total ACK provincial institutions, the total number of trained clergy available to serve the current Anglican population in Kenya and their qualifications.

### 2.3.1 AN ASSESSMENT OF GROWTH OF THE ACK FROM 1900 TO

2007

The first Anglican congregation was started at Mombasa in 1844 by Rev.Dr. Ludwig Krapf, a CMS missionary who two years later (1846), was joined by another CMS missionary Rev. Johannes Rebman and both of them continued to evangelize East Africa. The Church which we have today is as a result of these early missionaries and the many others who followed later and were assisted by the local African evangelists who vigorously and tirelessly spread the gospel of Christ in Kenya.

Prior to the year 1900, there was no Anglican diocese covering Kenya only. However, in 1897, the Diocese of Mombasa which covered the whole of Kenya and the northern part of Tanganyika had been formed (CPBD 2007). In 1899, according to the statistics conducted by Bishop Peel, there were about 1,199 Christians in the Diocese of Mombasa and three (3) African clergy (Peel 1900). By then (1899), there were five Mission stations that is, Mombasa, Frere Town, Rabai, Sagalla and Jirole (Peel 1900). By 1900, there were about 2000 Anglican Christians in Kenya (Barrett 1982:432 & PUR 1994:11) and the only three African clergy (CPK 1980:7). This represented a 0.1 % of the total population which according to Barrett was 2.9 million (1982:432). By 1910, there were 15 Anglican Mission Stations in Kenya namely Mombasa, Rabai, Frere Town, Sagalla, Jirole, Mbale, Kabete, Weithaga, Kaloleni, Wusi, Maseno, Nairobi, Kahuhia, Kisumu and Kigari (See CPK 1980:2). There were also about 4,275 Anglican Christians (ACK Archives MR=membership register 1910) and the number of Anglican African clergy remained only three (CPK 1980:7). It is interesting to note that the church membership was increasing yet the number of clergy remained stagnant. Was the CMS keen on creating a self-governing Church in Kenya or does it mean that Africans did not want to serve as clergy? Muriangi (2007) argues that most of the Africans trained at the Divinity School opted to work at the Railway Construction Company where the pay was higher than in the Mission Stations and at the same time the European missionaries wanted to retain power in the African Church.

By 1920, there were seventeen (17) Anglican Mission Stations (CPK 1980:2), eight (8) African clergy (:7) and about 6,594 Anglican Christians in Kenya (ACK Archives, MR 1920). By 1930, there was one Anglican diocese called the Diocese of Mombasa which covered the whole of Kenya. In 1927, the Diocese of Central Tanganyika had become independent leaving the Diocese of Mombasa which covered Kenya only (PUR 1994:22). The number of Anglican Mission Stations (by 1930) was twenty (20) and the African Anglican clergy totalled twenty-eight (28). There were about 21,962 Anglican Christians in Kenya (ACK Archives, MR 1930). By 1940, there were thirty eight (38) African Anglican clergy, one diocese (Mombasa), one Divinity

School, two secondary schools (Alliance and Buxton), and about 69,212 Anglican Christians in Kenya (MR 1920-1940). This growth was not only experienced in the general Church membership, but also in the number of baptisms and confirmations conducted. For instance, in 1945, the statistics for the Highlands Rural Deanery (present Mt. Kenya region) alone showed that there were 2,312 baptisms in the year and 6,197 communicants (Karanja 1999:253). In Maseno there were 1,865 baptisms and 3,742 communicants in 1945 (CMS 1945).

By 1950, there were sixty (60) African Anglican clergy (CPK 1980:7) and about 315,000 Anglican Christians in Kenya (ACK archives MR 1920-1950). By 1960, there were 109 African Anglican clergy (PUR 1994:26) and about 432,000 Anglican Christians in Kenya (ACK archives MR 1920-1960).

By mid 1970, there were about two hundred (200) African Anglican clergy (CPK 1980:7) and about 742,300 Anglican Christians in Kenya (Barrett 1982:432). In the same year (1970), there were six (6) Anglican dioceses in Kenya namely Mombasa, Fort Hall (later Mt. Kenya), Nakuru, Nairobi, Maseno North and Maseno South (PUR 1994:106-119& CPBD 2007). In the same year, the Anglican Church in Kenya became a Province under the name Church of the Province of Kenya (CPK). In 1980, there were 390 African Anglican clergy (CPK 1980:7) and 1,129,500 Anglican Christians in Kenya (:19). The communicants were 350,000 while the baptized Anglicans were 910,000. The total parishes were 253 and the congregations were 2,344. The total dioceses were seven (7) (:19). During that year, the total Archdeaconries were fourteen (14) while the Deaneries were fifty two (52). The total Anglican sponsored Primary and Secondary schools were 1,034 and 293 respectively (CPK 1980:19). The CPK students in theological colleges were 125 (:19). The number of theological colleges in CPK by the end of 1980 was eight (8) excluding St. Paul's United Theological College (see chapter 5)

By mid 1990s, there were 1,010 Anglican clergy and about 1,858,200 Anglican Christians in Kenya (PUR 1994:26). The total dioceses were 20, the parishes were 779, the congregations were 3,885, the Archdeaconries were 66 and the Deaneries were 202

(CPBD 1994& PUR 1994:106-129). At the beginning of the year 2000, there were 27 Anglican dioceses, 4,076 congregations, 1,023 parishes, 108 Archdeaconries and 282 Deaneries (CPBD 2000) in Kenya. In the same year (2000), the ACK clergy totalled **1,136**. The number of ACK sponsored Primary schools was 1,004, the Secondary schools was 312 and the ACK youth polytechnics were **76**. By then the total number of Anglican Christians was about **2,538,240**. There were also **97** health centers/clinics and three **(3)** hospitals in the ACK.<sup>1</sup> The Provincial Theological Colleges were five. This year (2007), the ACK has a total of **29** dioceses. The other information concerning the total number of Christians in the ACK, the total Congregations, Parishes, Archdeaconries, Deaneries, Health Centers, Schools, and youth polytechnics in the year 2007 are shown in table A2 below. In the table

- A Parish refers to more than one congregation usually under a priest who is referred to as the Vicar. In some cases however a congregation can form a Parish by itself.
- A Deanery refers to two or more parishes usually under a Priest referred to as the Rural Dean and in the ACK, he/she plays a pastoral role.
- An Archdeaconry refers to many deaneries that are usually under a Priest referred to as an Archdeacon and he/she plays an administrative role in the area of his/her jurisdiction.
- Active Christians refer to Anglican members who attend the Church services regularly. In the Register of Services' book they are called 'Daily attendants'.
- ACK adherents refer to the total number of Anglican Christians in Kenya, adults and children included.
- The column on clergy includes both Priests and Deacons serving in the ACK.

Table A2- ACK provincial statistical information for the year 2007 (Received from the form sent to the ACK Diocesan Offices by the author)

DIOCESE	Total Congregations	Total Parishes	Arch_ Deaconries	Deaneries	Registered Members	ACK Nominal Adherents	Sponsored Primary Schools	Sponsored Sec. Schools	ACK Youth Polytechnics	Health Centers	NO. OF CLERGY
All Saints	16	11	3	4	8900	39900	4	0	0	2	69
Bondo	149	22	6	3	12915	78915	89	23	8	2	24
Bungoma	141	32	5	11	-	90000	25	6	4	0	44
Butere	161	40	4	13	54000	125200	51	15	1	6	32
Eldoret	255	45	4	13	250000	340000	145	32	2	2	65
Embu	110	44	6	13	55000	145000	52	30	5	0	69
Kajiado	100	22	0	5	9282	34282	8	0	4	0	28
Katakwa	205	40	5	11	99000	169100	42	10	3	3	37
Kirinyaga	210	102	5	25	150000	350000	60	38	8	15	134
Kitale	220	42	5	8	29836	79846	56	8	4	0	41
Kitui	189	44	3	10	9883	44883	11	2	3	4	27
Machakos	200	48	3	12	56000	125000	19	9	6	6	39
Maseno North	178	48	5	13	35000	115000	90	7	5	1	41
Maseno South	225	35	3	8	55000	142500	88	70	1	0	36
Maseno West	230	42	3	9	61000	153000	228	58	11	0	31
Mbeere	130	29	4	9	51131	121976	68	23	2	2	36
Meru	153	40	3	6	12972	43972	21	4	1	0	40
Mombasa	150	54	6	10	50100	141600	90	13	2	5	70
Mt. Kenya Central	358	100	11	28	150000	372000	124	76	2	0	112
Mt. Kenya South	209	120	9	26	81093	161095	67	26	1	0	152
Mt. Kenya West	160	50	3	14	27600	48600	18	7	4	0	39
Mumias	168	32	5	10	34000	69000	52	13	3	0	29
Nairobi	97	44	8	12	22060	67290	10	7	1	3	67
Nakuru	280	59	8	13	32457	98457	12	2	1	2	66
Nambale	206	32	5	12	90000	191000	75	12	5	1	35
Nyahururu	192	39	5	9	21000	77200	40	10	2	0	47
Southern Nyanza	148	21	3	6	15000	47250	52	11	11	1	19
Taita Taveta	142	61	7	14	64500	164500	80	23	3	0	69
Thika	149	54	5	18	27324	78324	25	152	1	2	57
<b>TOTALS</b>	<b>4,996</b>	<b>1352</b>	<b>142</b>	<b>333</b>	<b>1,565,056</b>	<b>3,711,890</b>	<b>1,782</b>	<b>47</b>	<b>184</b>	<b>57</b>	<b>1555</b>



### 2.3.2 OBSERVATIONS

The discussion about the growth of the Anglican Church in Kenya since the year 1900 to 2007 and the figures given in section 2.3.1 show that the ACK has experienced tremendous growth in the last one century. Since 1900, the Anglican membership population has been increasing. Today the ACK is a large denomination with many Christians (3,711,890), congregations (4,996), parishes (1,352), Archdeaconries (142), Deaneries (333), Sponsored Primary schools (1,782), Sponsored Secondary schools (547), Youth Polytechnics (184), and Health centers (69). This is analyzed in table A2 above. The number of clergy available to serve this rapidly growing Church is however too low as table A2 indicates. Only about 1,555 clergy serve an Anglican population of about 3,711,890 Christians. Table A3 below summarizes the growth of the ACK in successive years since the beginning of the last century (1900).

Currently, Kenya has a total population of about 35 million people (Muthaura 2007). This means that this year (2007), Anglican Christians constitute about 10.6 % of Kenya's population. This is an increase in percentage of 3.4 from 1980 in relation to 7.2% shown by David Barrett's statistics of 1982. Barrett had said that in 1980 the Anglican Christians constituted about 7.2 % of Kenya's total population (1982:432). The figures in tables A2 and A3 show that the ACK has been growing at a rapid rate since the beginning of 1900. This view is shared by the ACK leadership (see ACK Strategic Plan 2004:5, ACK Synod 2007 & Nzimbi 2007: 6). The rate of growth in membership of the ACK has not been static. In the early years of the Anglican Church in Kenya particularly as from around 1920s, it was growing at a rate of slightly more than 20% per annum (this is calculated from table A3 shown below).

This was quite a high growth rate which could be explained by the fact of the vigorous evangelization programmes of the Church and the desire of the missionaries and the African evangelists to get as many followers as possible. The Kenyan population was also not very high and complex as it is today. Therefore, it was a bit

easier to reach as many people as possible and convince them to accept the gospel. This fact can be confirmed from the statistics of David Barrett. According to Barrett (1982:432), by the year 1900, only 0.1 % of Kenya's population was Christians and by 1970, the Christians constituted 63.5% of the country's total population. Another factor could be that the competition between various denominations to win converts was not as high as it is today. From the time of the Berlin Conference of 1884/85, various Missionary Societies in Kenya targeted their own particular areas for mission, and since the Anglican Mission (CMS) was already operating in the fertile highlands of Kenya such as Kabete, areas around Murang'a, Kirinyaga, Embu and Nairobi where population was high, then it (Anglican Church) was able to get many converts and this possibly explains the high growth rate in the first decades of the establishment of the Anglican Church in Kenya.

From 1960 onwards (the time when most of the Missions in Kenya were becoming autonomous Churches in line with the country's political independence), the Anglican Church was growing at the rate of about 5 to 6 % per annum. This trend continued up to the late 1980s; and from 1990 to 2000 the annual average growth rate in membership in the Anglican Church dropped to only about 2 %. Interestingly, this annual average growth rate went up again to about 6.7% as from the beginning of the twenty-first century [AD 2000] (this is calculated from table A3 as well as from the information given in section 2.2.1). The researcher wanted to find out why there was this disparity in the annual growth rate in these two decades, that is, between 1990 and 2000 and from 2000 to present. To find out the reason as to why this was happening, the researcher took some time between 14<sup>th</sup> to 30<sup>th</sup> October 2007 (approximately two weeks) interviewing some Anglican members to hear their feeling on this and why they thought it was happening. A population sample of 50 Anglican members was considered for this specific exercise. These included 10 theological students, 11 clergy, 4 bishops, 5 youth (KAYO) leaders, 10 men (KAMA) leaders and, 10 women (MU) leaders. During this period there was a conference of "Sharing of Missions Abroad" (SOMA) held in

Nairobi. The 50 respondents were drawn from the people who had come from various places to attend this conference.

The author's observation that the ACK was growing at an annual average growth rate of 2% in the years between 1990 and 2000 and 6.7 % as from the beginning of this century (year 2000) to the present was explained to the respondents. They were either supposed to agree or disagree with this observation. If they agreed, they said 'Yes' and if they disagreed they said 'No'. Further, the respondents were required to explain their answers. On explaining these answers, each respondent was supposed to examine the situation in his/her parish or congregation critically. This explains why the researcher had picked church leaders because the assumption was that they were more acquainted with what was happening in their parishes and why.

Out of the 50 respondents, 44 (88 %) agreed with this observation, 2 (4 %) respondents disagreed and the remaining 4(8%) did not understand what was happening. Eleven (25%) of those who agreed with this observation felt that in the period between 1990 and 2000 the Anglican Church was not very keen in evangelism. Some went further to explain that while the increase in Anglican membership population was low in the said period, this period experienced the highest increase in the number of dioceses than all the other decades since the inception of the ACK. In table A3, this observation is correct because between the years 1990-2000 the dioceses increased from 20 to 27. No other decade experienced this kind of increase in dioceses. When asked to explain their feeling on this, 39 (88.6 %) of the respondents who had agreed with the observation cited the 'thirst for power' as the main contributing factor. As various communities struggled to have 'their own children as bishops' more dioceses were created. This may give an impression that in the said period (1990-2000), the Anglican Church's leaders were not keen on evangelism and most of their energy and time was spent on soliciting for new dioceses. This may also be proved by the fact that in the same period (1990-2000) only 126 clergy (pastors) were recruited and trained to serve in the ACK (see table A3).

Thirty-one (70%) of the respondents who agreed with this observation, however, cited 'The influence of Pentecostalism' as the main contributing factor. They felt that in the said period (1990-2000), the Anglican Church was very conservative in its way of worship. Such practices as dancing and clapping of hands were not accepted in the Church, which may further explain the influence of the East African Revival Movement in the Anglican Church. During this period, many Pentecostal churches were mushrooming in Kenya. These allowed their followers to worship God freely without much restriction. They allowed their followers to sing while dancing, clapping their hands, and also praying freely. Together with this, there was a strong belief in miracles (Mwendwa 2007), while the ACK did not emphasize the importance of miracles at all (Kibaara 2007). The result of this was that the ACK lost some of its members, particularly the youth to these Pentecostal churches. In these churches the young Anglicans felt more secure and free to worship God as a living God in their own context (Mwendwa 2007). The respondents felt that as from the beginning of the twenty-first century, this trend of the ACK changed. The ACK became more open to reality and started to allow its members to worship freely. While following the 1662 Book of Common Prayer (BCP) order, Anglican Christians were allowed to worship God in an African context, which means that such practices as dancing and clapping of hands were not necessarily viewed as evil. Muriangi (2007) argues that African worship cannot be separated from emotional expression. The result of this was that many youths who had gone to the Pentecost churches came back to the ACK and those who had not gone to other churches remained in the ACK as they were satiated by the modes of worship in it.

This is fairly a correct observation because in the ACK Provincial Synod of 1999, the issue of worship in the ACK was seriously deliberated upon (see ACK Synod 1999:21). In this Synod, it was resolved that young people in the ACK be allowed to participate in worship without any discrimination. Young people were also to be allowed to lead worship in the ACK services. This would make them feel that they were full members of the Church. On top of this, the young people were also allowed to fully participate in church leadership. Evangelism was made the major priority of the new

century (21<sup>st</sup> century) and everybody was to participate fully regardless of his/her age, sex, status, and church position. The then Archbishop of the ACK, Dr. David Gitari suggested that the youths should be given an opportunity to fully participate in realizing the Church's dream of evangelization (Gitari 1999:6). This completely changed the trend of the ACK in the period between the years 2000 to the present (2007).

Most of the respondents felt that in this period (2000-2007) the ACK is losing very few young people to other denominations as compared to the previous years. This may explain why as from the year 2000 to present the ACK has recorded a high growth rate in membership population of about 6.7 % per annum (see table A3). Having been called the 'Decade of evangelism', we can also not undo the fact that the ACK has been involved in vigorous evangelization since the beginning of this century. These factors may have contributed to the recorded growth rate of 6.7 per cent per annum in the last eight years. The remaining 2(4.5%) respondents cited the issue of the country's population increase as the factor contributing to this. Their argument cannot just be dismissed because it is an agreeable fact that in this period (2000-present), Kenya is experiencing a higher population growth rate per annum (about 4%), than in the previous years and there is low death rate in infancy, though the issue of HIV/AIDS which is an international disaster threatening human life in this century cannot be underestimated. Therefore, the country's population increase affects the ACK's membership population. To verify this argument the researcher as the Chaplain of the largest hospital in Kenya (Kenyatta National Hospital) wanted to find out the denominational affiliations of the children born in the hospital between 13<sup>th</sup> and 16<sup>th</sup> August 2007. The mothers with newly born infants were asked to state their denominations or religions. During that period, 88 mothers who had successfully given birth were asked to state their denominational affiliations. Out of these 88 mothers, 39 (44 %) stated that they were Catholics, 28 (32%) confessed to be Anglicans while the remaining 21 (24) were followers of other churches. Therefore, the country's population increase affects the ACK in that many children are born in the ACK's families hence Anglicans by birth.

The view that the ACK is in this decade experiencing a higher growth rate than in the previous decades is also expressed in the ACK strategic Plan (2004:16) where it is estimated that currently the ACK has a total membership of close to four million. The strategic plan also acknowledges that over the past years prior to 2000, the ACK witnessed an exodus of young people to other churches in search of something new and different, a trend that has changed in the present years since AD 2000. In the ACK Strategic Plan it is thus stated that,

We are delighted to note an interesting turn of events as we see many of them (youths) coming back. This has been a great learning for us as a Church that is committed to growth and change. A key question for the Church is how to sharpen our focus to offer a ministry that will appeal to them. How do we enable the development of a young generation that are not uncertain of their roots as they live in a globalized world where they struggle to belong? We will commit ourselves to developing creative programs and activities that will attract and retain our youth in the Church (:24)

**TABLE A3: A SUMMARY OF THE GROWTH OF THE ANGLICAN CHURCH OF KENYA (ACK) FROM 1900 TO 2007.**

<b>Year</b>	<b>Anglican Christians</b>	<b>African Anglican Clergy</b>	<b>Dioceses</b>	<b>Parishes/Mission Stations</b>
1900	2000	3	0	0
1910	4,275	3	0	15
1920	6,594	8	0	17
1930	21,962	28	1	20
1940	69,212	38	1	26
1950	315,000	60	1	?
1960	432,000	109	4	?
1970	742,300	200	6	197
1980	1,129,500	390	7	253
1990	1,858,200	1,010	20	779
2000	2,258,240	1,136	27	1,023
2007	3,711,890	1,555	29	1,352

## 2.4 TRAINING NEEDS IN THE ANGLICAN CHURCH OF KENYA

To assess the training needs in the ACK, this study correlates the total number of Anglican Christians in Kenya with the total number of ordained clergy/pastors currently serving in the ACK. As we have already pointed out, the ACK is a rapidly growing denomination, growing at an annual rate of about 6.7 %. If we consider the period since 1970 when Kenya became a Province by itself after the subdivision of the former Church of the Province of East Africa (CPEA) to the Church of the Province of Tanzania (CPT) and Church of the Province of Kenya (CPK), to present, we find that the ACK (former CPK) has grown tremendously. In 1970 for instance, the estimated number of total Anglican Christians in Kenya was **742,300**, the clergy were **200**, the dioceses were **6** and the parishes were **197**. This year (2007) about 37 years down the line, the estimate number of the total Anglican Christians in Kenya is **3,711,890**, the clergy are **1,555**, the dioceses are **29** and the total parishes are about **1,352** (see table A3). This is a growth rate in only four decades of about 400 %.

If this trend continues, then it means that in the year 2030 when Kenya aims to be fully industrialized (see Vision 2030), the projected number of the total Anglican Christians in Kenya will be about **10,207,698**, which implies that about 18% of Kenya's population will be Anglicans. (Currently, only about 10.6 % of Kenya's population is Anglican). Kenya's population by then (2030) is likely to be about **55 million**. The current secretary to the Kenyan Cabinet and Head of the Civil Service Ambassador Francis Muthaura while addressing civil servants stated that by 2030, Kenya will be fully-industrialized having reached greater heights in scientific and technological innovations, economic growth and infrastructural development (Muthaura 2007). Anglican Christians in Kenya will be about **10,207,698** as we have already said above, the number of Anglican congregations will be about **8,788** and the total parishes will be about **2,730**, if the current trend of growth is maintained.

The current Archbishop of the ACK, the Most Rev. Benjamin Nzimbi while addressing the ACK provincial Synod members on 29<sup>th</sup> June 2007, urged ACK leaders

to develop the Church in line with the country's 2030 Vision so that by then (2030) the ACK will be a fully self-governing, self-propagating and self-supporting Church (Nzimbi 2007). These are good goals set by the ACK but the major challenge is that for any organization to effectively achieve its set goals there must be an availability of 'human power'. Human resource development is an indispensable prerequisite for the success of any organization, the church included. This implies that if Archbishop Nzimbi's vision is to be achieved by 2030, then the ACK has to work extra hard especially in the area of equipping more church leaders through effective training so that they can carry on the Church's mission and vision.

As we have already pointed out, the ACK is a rapidly growing Church experiencing an annual growth rate of about 6.7% and currently about 10.6% of Kenya's population are Anglicans, and as the author projects, this is likely to go higher whereby in about two decades to come, 18% of Kenyans will be professing Anglicans. There is also a rapid growth in institutions such as schools, village youth polytechnics, health centers, congregations, parishes and dioceses (see tables A1, A2 & A3). We must however note the insufficiency of the personnel (clergy) in the ACK available to serve the rapidly growing Anglican society in Kenya. Whilst the ACK is growing tremendously, the growth rate of its clergy/pastors remains negligible. There is a tremendous increase in the ACK's membership, congregations, parishes, dioceses, sponsored secondary and primary schools and other institutions, yet the number of clergy serving in the ACK remains relatively low. For instance, this year (2007), the total number of Christians in ACK is about **3,711,890**. At the same time the total number of clergy (priests and deacons) serving these Anglican Christians is only **1,555**. This means that **one** Anglican clergy is supposed to be serving about **2,387** Christians, which translates to a clergy per Christians ratio of about **1:2400**. One question we may need to ask is possibly how practical and effective, in terms of the service expected from clergy this can be. Is it practically possible for one clergy to effectively nurture 2,400 Christians spiritually?



The ACK lacks enough shepherds and the possibility that most of its flock is spiritually unfed is high. It is practically impossible for one pastor to effectively satisfy the needs of such a big group. The challenges of the 21<sup>st</sup> century are immense and call for a pastor who is quite near to his/her sheep so that he/she can understand them and their challenges fully and as such he/she is in a position of meeting their spiritual needs. The greatest challenge in the ACK is that the current clergy serving its members are too few to meet their spiritual needs effectively. This may possibly explain why in table A2, in spite of the fact that the ACK has many members estimated to be about **3,711,890** only about **1,565,056** (42%) attend the Church services regularly (Active Anglican members). The remaining 2,146,839 (58%) are just Anglicans by names. This may be interpreted to mean that there is a problem of evangelization in the ACK. The ACK has named this decade as 'Decade of evangelization' (see ACK strategic plan 2004:6), but the lack of sufficient personnel to carry on this vision of evangelization has greatly affected it. The Church is growing rapidly, yet the Church leaders (clergy) are not enough, and the recruitment is poorly done. A situation whereby about 58% of the adherents are not taken care of is a dangerous one and this is an exigent situation calling for urgent attention from the ACK's fraternity. For any effective evangelization to take place there is need for sufficient tools and in this case the tools are the clergy/pastors. A situation whereby the personnel amount to only about 0.04 % (see tables A2, A3) of the total Anglican population in Kenya is not appealing, as no effective evangelization can be carried out. Therefore, the ACK needs to recruit and train more church leaders (clergy) so as to match the fast growing Anglican population in Kenya. If for any reasons such as limited financial resources, the ACK is not able to increase its clergy, then the importance of empowering other ministries such as lay ministry need not to be overstated. Lay church leaders play a vital role of assisting the clergy in evangelization (see Chapter 6).

This section concludes that the ACK is a fast growing Church, but the challenge is that, it lacks enough clergy/pastors. This has greatly affected the Church, as the few available clergy cannot effectively meet the spiritual needs of all the Church members.

This situation is aggravated by the fact that, the ACK needs clergy to serve in many areas such as in the Provincial office, Diocesan offices, Parishes, Diocesan Missionary Association (DMA) areas, schools, colleges and other learning institutions, hospitals, prisons, and Armed forces. Together with this, the ACK needs some lecturers to teach in its theological colleges. The need to train more church leaders is therefore urgent if the ACK is to achieve its dream of fully evangelizing Kenya by 2030. In the last ACK Provincial Synod held between 28<sup>th</sup> and 29<sup>th</sup> June this year (2007), it was resolved that the ACK should prioritize Mission and Evangelism in this century (ACK Synod 2007), an issue which also features prominently in the ACK strategic plan (2004:25). But it must be carefully noted that Mission and Evangelism can only be successful if there are enough persons to do the work. Therefore, training of more church leaders (clergy) in the ACK cannot be taken lightly. The Mission of ACK is stated as, “To bring all people into a living relationship with God through Jesus Christ; through preaching, teaching, healing and social transformation and enabling them to grow in faith and live life in its fullness” (see CPBD 2007). It may not be very easy for the ACK to accomplish this Mission if the current ratio of clergy per Christians, about 1:2400 is not reversed. Such a good Mission requires that the ACK assess its training needs. There is no need of bringing many people into a living relationship with God if they are not to be taken care of.

The other important issue to consider concerns the qualifications of these few available clergy/pastors in the ACK. The success of any organization on top of depending on the availability of the personnel to run it, also largely depends on the qualifications of these personnel, be they experiential or even academic qualifications. This study has already discussed that there are too few clergy/pastors in the ACK serving the rapidly growing Church and as such almost 58% of the Anglican Christians in Kenya are poorly spiritually-fed. To be more precise, there are only about 1,555 clergy/pastors serving a population of about 3,711,890 ACK Christians, translating to a clergy per Christians’ ratio of about 1:2400. This makes it practically impossible to meet effectively the spiritual needs of all the Christians in the ACK.

There is also need to find out the academic qualifications of the clergy/pastors in the ACK today. The Vice-Chairperson of the ACK Diocese of Meru Cathedral, located at Meru town, Mr. David Rukunga argues that, “It is better to have only one clergy with post-graduate qualification serving the whole of the Cathedral which has about 600 Christians than to have three clergy and none of them is a graduate” (Rukunga 2007). The different academic qualifications of the clergy currently serving in the ACK are analyzed in table A4 below.

#### 2.4.1 DATA ANALYSIS FOR TABLE A4

Table A4 below analyzes the academic qualifications of the current clergy/pastors in the ACK. The figures in this table show that,

- In this year (2007), out of the total number of clergy/pastors serving in the ACK, about 14% (218) have less than three years theological training, 21% (322) have Certificates in theology, 48% (753) have Diplomas in theology, 11% (177) have first theological degrees, 4% (61) have two theological degrees, 0.5% (08) have Doctor of ministry degrees, 0.87% (12) have Doctor of philosophy degrees and 0.26% (04) have a secular degree on top of their theological training.
- Majority of the clergy in the ACK have Diplomas in theology (48%), followed by those with Certificates in theology (21%) and then those with less than three years theological training (14%).
- There are very few theological graduates in the ACK, whereby only 11% have first theological degrees, and barely 4% have two theological degrees.
- There is a visible lack of full-time clergy with doctoral degrees in the ACK as the table indicates in columns 6 and 7.
- The ACK lacks clergy who are professionals in other areas, as column 8 indicates. Only about 0.26% of the current clergy have training in other professions.

In concluding this section, it is an observable fact (see table A4) that the ACK lacks properly trained clergy to run it. This poses a challenge of whether the ACK is a self-theologizing Church. A situation whereby, only about 81 (5%) of the clergy have post-graduate qualifications can tell a lot about the ACK and the challenges of leadership which it faces in executing its mission. In most of the government sectors and non- governmental organizations in Kenya, the minimum qualification requirement for a manager or director is a Masters degree. This ensures efficiency. As we have already pointed out, the ACK is a rapidly growing organization which needs proper management to ensure its success. But the challenge is that it (ACK) lacks well-trained leaders to offer this effective management as is implied in table A4. A Church led by leaders/clergy whose majority (about 83%) have diplomas and below cannot effectively stand the challenges of the twenty-first century where the society is growing so rapidly. A Church led by 'half-baked' leaders cannot claim to represent Jesus Christ whose major mission on earth entailed preparing Disciples (leaders) to carry on his mission (see Chapters 3 & 8), otherwise its future is not assured.

**Table A4: ACADEMIC QUALIFICATIONS OF THE CURRENT ACK CLERGY (YEAR 2007)**

<b>DIOCESE</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>	<b>7</b>	<b>8</b>	<b>TOTAL</b>
All Saints	0	0	41	17	7	2	1	1	69
Bondo	1	4	15	2	2	0	0	0	24
Bungoma	4	15	21	2	1	1	0	0	44
Butere	9	10	9	2	2	0	0	0	32
Eldoret	6	14	31	11	3	0	0	0	65
	2	12	49	4	1	0	0	1	69
Kajiado	9	6	11	2	0	0	0	0	28
Katakwa	23	5	6	2	0	1	03	0	37
Kirinyaga	17	30	51	24	6	1	3	2	134
Kitale	0	0	30	7	3	0	1	0	41
Kitui	2	6	14	5	0	0	0	0	27
Machakos	8	8	16	7	0	0	0	0	39
Maseno North	0	16	25	0	0	0	0	0	41
Maseno South	4	11	15	3	3	0	0	0	36
Maseno West	1	8	12	6	4	0	0	0	31
Mbeere	3	15	14	3	1	0	0	0	36
Meru	9	4	24	3	0	0	0	0	40
Mombasa	6	17	36	5	2	2	2	0	70
Mt. Kenya Central	41	44	21	4	2	0	0	0	112
Mt. Kenya South	9	1	108	29	3	0	2	0	152
Mt. Kenya West	13	7	16	2	1	0	0	0	39
Mumias	8	11	5	3	2	0	0	0	29
Nairobi	19	18	14	10	6	0	0	0	67
Nakuru	4	5	45	5	7	0	0	0	66
Nambale	11	14	9	1	0	0	0	0	35
Nyahururu	7	6	27	6	1	0	0	0	47
Southern Nyanza	1	6	9	2	1	0	0	0	19
Taita Taveta	1	24	38	4	0	1	1	0	69
Thika	0	5	41	6	3	0	2	0	57
<b>TOTALS</b>	<b>218</b>	<b>322</b>	<b>753</b>	<b>177</b>	<b>61</b>	<b>8</b>	<b>12</b>	<b>4</b>	<b>1555</b>

**Key**

1. Less than three years theological training.
2. Certificate in theology
3. Diploma in theology
4. First theological degree (BA, BD, BTh etc)
5. Two theological degrees (MA, M Div, M Th, STM etc)
6. Doctor of ministry (DMin) degree
7. Doctor of philosophy (PhD)/Doctor of Theology (DTh)
8. A secular degree and a bit of theological training

## 2.5 CONCLUSION

This chapter concludes that the ACK is a rapidly-growing Church and this growth is likely to continue as the Kenyan population increases and as the ACK engages itself in more evangelization. However, though the ACK has experienced tremendous growth since its inception in the mid-nineteenth century, this has not been so with regard to its church leaders (personnel). Whilst the success of any organization depends largely on the availability of personnel to run it, the ACK has experienced great challenges due to lack of sufficient leaders (clergy/pastors) to run it effectively. The church (ACK) has a large membership population of about 3,711,890 Christians, yet there are very few clergy available to serve it. The clergy per Christians' ratio of about **1:2,400** indicates that most of the ACK members lack pastors to feed them spiritually.

Apart from lack of enough clergy/pastors to minister in the ACK, even those few available are not well-trained to serve the fast growing Anglican fraternity in Kenya. The Kenyan society is becoming more literate with many university graduates. This is even more evident in urban areas. Such a rapid growing society calls for clergy/pastors who can effectively meet its needs. Anglican congregations are now full of Professors, doctors, graduates and many other Christians with tertiary training. This means that for a clergy to serve such a complex congregation or a parish, he/she needs to be well-trained (Gitari 2007). Therefore, the ACK has to reconsider its training systems so that more clergy are recruited to serve the fast-growing Anglican community in Kenya. On top of this, those who are already trained should be given opportunities for further training. This is absolutely vital if the ACK is to achieve its goals of becoming fully self-supporting, self-governing, and self-propagating by 2030. Success in Mission and Evangelism also calls for a Church that is self-theologizing. Self-theologizing is only possible if the church leaders (clergy) are well-trained to be good theologians.

Evangelization cannot be fully achieved if there are no trained people to carry on the task. The ACK has called this decade 'a Decade of Evangelism'. The success of this will largely depend on the capability of the ACK to train more church leaders,

particularly, the clergy/pastors and to train them well. The current trend, whereby the ACK has very few graduates has to be reversed in all the dioceses. If the Church has to effectively face the challenges of this millennium, it will have to be led by well-trained people as is happening within government sectors, non-governmental organizations, and companies.

Lack of diverse professionals like lawyers and accountants serving as clergy in the ACK poses a big challenge to a Church whose priority in this century is to evangelize the whole of Kenya. Professionals like Lawyers, Accountants, Scientists, Economists, Social workers, Political scientists, and Medical doctors would play a great role as far as the Holistic development of the Church is concerned. Omulokoli (2002:57) suggests that the Church should target graduates of local universities and the intellectually stimulated to recruit and train them for church leadership. Mugambi (2006) believes that the performance of clergy with training other than Theology is more appealing, an idea which Dr. David Gitari, the immediate former Archbishop of the ACK supports (Gitari 2007). Gitari himself had a Bachelor of Arts (BA) degree in Economics and Geography from Royal Technical College (the current University of Nairobi) before he attained his training in theological studies. He attributes his success in ministry as the bishop of Mt. Kenya East Diocese (1975-1990), bishop of Kirinyaga Diocese (1990-1996) and the Archbishop of the ACK and bishop of Nairobi Diocese (1996-2002) to the secular training which he had attained before he joined Church ministry (Gitari 2007). The current Archbishop of the ACK, the Most Rev. Benjamin Nzimbi holds a Bachelor of Education degree in Kiswahili and Religious studies.

## NOTES

1. The ACK statistical information for the year 2000 has been compiled from general information available in several places: ACK archives in Nairobi, the provincial secretary's office, the Archbishop's office, the ACK provincial theological colleges, some of the Diocesan offices visited by the author such as Dioceses of Nairobi, Nakuru, Thika, Meru, Embu, Kirinyaga, All Saints Cathedral, Mbeere, Nyahururu and Eldoret. There was also a form sent to all the dioceses in Kenya which was supposed to be filled and be returned to the researcher (A sample of this form is shown in Appendix 1). Where information was not available in either of these places the author made use of Archdeacons, Rural deans, Vicars of various parishes as well as senior lay leaders.



## **CHAPTER THREE**

### **A SHORT HISTORY OF PASTORAL TRAINING IN THE ANGLICAN CHURCH OF KENYA**

#### **3.1 INTRODUCTION**

This Chapter traces the history of the training of church leaders in the Anglican Church of Kenya (ACK) since her inception in 1844 by Rev. Dr. Ludwig Krapf. As Ogutu (2004:2) argues, a Church that ignores her history is blind to the reality of her mission and will not comprehend the dynamics of God's Redemptive plan in time and space. It is only through assessing the history of the training of church leaders in the ACK that the present situation can be explained and the future predicted. The chapter briefly explains the history of theological training in the ACK over a one hundred and sixty (160) year-period of its existence in Kenya. It acknowledges that training of church leaders is not a new phenomenon as it was there even before the Church began in Kenya.

#### **3.2 TRAINING IN THE EARLY CHURCH**

Even before the birth of Christianity which was founded by Jesus Christ of Nazareth, the training of religious leaders among the Jewish community was a common phenomenon. There were no formal schools or theological colleges but the Jews had an effective training system in which priests, prophets and sages were trained and equipped for the services they offered to the community (Mwangi 2007). In the early Church, great emphasis was laid upon the training of Christians, who were by then, church leaders in one way or another. This was in consideration that all Christians were church leaders since the Holy Spirit had imparted a special gift to each of them (Kago 2006). Institutions were instituted to help lead the followers of Christianity in the Christian way

of life leading them step-by-step in the faith (Lierop 1992:10). It is in view of this that Waruta (1989:80) asserts that Christianity has basically been a teaching religion. He emphasizes that Jesus Christ, the founder of Christianity was known as a *Rabbi* (Teacher), where his followers were known as disciples, Mathetes or learners, under their tutor Jesus (Mark 1:22). These students, (disciples) after their training which took three (3) years were “supposed to go to the entire world to make disciples of all men [sic]” (:80), and to teach them all the things that their lecturer (Jesus) had taught them (Mathew 28:20).

In the early Church, new believers were taught in the faith (Acts 2:42) and the early Christians were known as ‘disciples’ before they were called Christians (Acts 11:26). The major teaching institutions were service of worship, *Catechumenate* and Catechetical Schools (Lierop 1992:10). The service of worship consisted of two parts. First, there was *Missa Catechumenorum* which was a teaching service patterned after synagogue service. To this service, the catechumens were admitted. They were trained through reading of the scripture and interpretation of the sermons (:10). Secondly, there was *Missa Fedelium* which had mainly the sacraments (:10). The Catechumenate or Catechumenal schools were institutions in which the teaching of the new Christian community took place. New converts were instructed in Christian doctrine, Christian life and the Bible (Waruta 1989:81). Moral sincerity was also tested in these Catechumenal Schools (Lierop 1992:10). Catechumenal School or Catechumate was something like a communicants’ class of today in which new believers were trained in the faith preparing them for baptism and participation in the Lord’s Supper: (10), and no one was recognized as a full member of the Christian community until he had gone through the instructions provided by the church in these schools (Waruta 1989:81).

The Catechumenal schools/Catechumenate were followed by more systematized Catechetical Schools (Waruta 1989:81). These schools had specific locations and were more advanced educationally than the Catechumate (Lierop 1992:10). They were organized to educate the new Christians in their faith and also equip the Christian community to counter both the heretical teachings within the Church and the attacks

from worldly opponents of the Christian faith (Waruta 1989:81). The Catechetical Schools can rightly be referred to as the origin of current theological training because they were often first started in the home of the teacher but gradually expanded into something of a theological college with a faculty and a definite course of study. Lierop (1992:10) points out that the teaching was done from the view point of Greek philosophy, for philosophy was considered pedagogy to lead people to Christ. Training in these Catechetical Schools was in two levels: Elementary and Advanced levels and in both levels training was aimed at preparing students to meet the Greek Skeptics (Wilson 2000:2). It is possibly in these schools that the great creedal statements were formulated (Lierop 1992:10).

### 3.2.1 THE RISE OF MODERN TRAINING FOR CHURCH LEADERS

As from the fifth century (possibly from AD 450), ecclesiastical training surged from its initial focus on general Christians to a more advanced system of preparing Church leaders or ‘Servants of the Church’ as Lierop (1992:10) calls them<sup>1</sup>. That century and the centuries that followed saw the rise of Monastic Schools, Cathedral Schools and the Universities. Monastic Schools prepared students for monastic life. Training activities in them included copying of manuscript reading which was done two or more hours each day and formal study which included subjects such as religion, liberal arts and vocational training (Lierop 1992:11). Emphasis was also given to the Bible, doctrines, Church decrees, prayer, music and practical arts.

A Monastic School was just like a Seminary whose aim was mainly training and preparing monks.<sup>2</sup> However, future kings, princes and other leaders also received their training here (:11). After the Monastic Schools there came the Cathedral Schools which were also referred to as Bishop’s Schools. Cathedral implies the ‘seat of a bishop’ which in the Anglican Church is placed in the principal Church of the Diocese (Kagama 2006:5). These schools were placed under the charge of Bishops (Waruta 1989:81). They were important in that special training of church leaders was needed as the Church

developed. They were first vocational and were founded with a view of training clergy (Lierop 1992:11). Waruta (1989:81) informs that some of these schools were formalized and approved by Church councils for the preparation of those wishing to serve as ministers in the Church. Their main aim was to provide theological training to the Church leaders. The Cathedral Schools led to the development of the Universities towards the end of the twelfth century (Lierop 1992:12). Universities were founded as special institutions offering specialized studies in such disciplines as theology, medicine and law. By 1500 there were more than seventy (70) Universities all over Europe and all of them had links with the Christian Church (Waruta 1989:82). Universities were places of higher learning and produced schooled people of high caliber competent enough to counter the challenges of secular philosophies and the emerging Islamic fundamentalism.

The Universities brought about a period of great intellectual awakening known as the Renaissance (Waruta 1989:81). The Renaissance marks the beginning of the modern world when knowledge, education, literature, art and science began to grow at an ever-increasing speed (Anderson 1984:113).<sup>3</sup> This period in turn became the precursor of the sixteenth century protestant reformation which sought to liberate the people from the extremely authoritarian hold of the Church (Waruta 1989:82). Yohannes Beyerhaus explains, that the reformers being convinced that people could only be totally liberated by being empowered to read the Bible by themselves, translated the scriptures into vernacular languages and championed literacy programmes to ensure that people not only relied on priests to read the Bible for them, but read it by themselves (1996:10). This literacy campaign had significant repercussions all over Europe resulting in the seventeenth and eighteenth century *Era of Enlightenment* (Waruta 1989:82). With the expansion of educational opportunities, the Church found itself challenged by its own efforts with the emergence of predominantly secular, humanistic and non-religious educational programmes. These programmes were run together with Church programmes but sometimes posed immense challenges to the Church (:82).

The emergence of revolutionary ideologies and profane intellectual movements in the nineteenth century such as Marxism, Darwinism and Freudianism provoked the Church to defend itself more than before with the rise of more intellectual ecclesial apologists. Training of church leaders of high caliber in the Universities who could defend the Church effectively against the numerous emerging heresies and secularism became indispensable. It is this background that sets the stage for the Church Missionary Society (CMS), which entered East Africa, Kenya in particular in 1844 to evangelize and to introduce literacy-training programmes especially for the church leaders. This saw the starting of a Divinity Training School at Rabai, near Mombasa, in 1889.

### 3.3 A BRIEF HISTORY OF THE TRAINING OF CHURCH LEADERS IN THE ANGLICAN CHURCH OF KENYA

Closely associated with the growth of the Anglican Church in Kenya has been the training of church leaders for the ordained ministry. The Anglican Church was started in Kenya in 1844 but it was not until 1885 (four decades later) that the first Africans namely Ishmael Semler and William Jones were ordained to the Anglican ministry (CPBD= Church Pocket and Diary 2007). Both were ex-slaves and professionally Semler was a carpenter while Jones was a blacksmith (CPK=Church of the Province of Kenya 1980:2). These two Africans were ordained by Bishop Hannington, the first Bishop of the Diocese of Eastern Equatorial Africa who had hoped to create a self-governing Church in East Africa by encouraging the development of African leadership (Kago 2006). Bishop Hannington felt that the problem of the shortage of Church workers could be solved by training younger Africans and offering them an opportunity to do pastoral work (Kago 2006). In 1885 shortly before he was murdered in Busoga on the instigation of Kabaka Mwanga of Buganda, Bishop Hannington had written a letter to a friend saying,

I believe (between ourselves-whisper it not). I believe that with the present staff of natives, Frere Town and Rabai could be worked by one European effectively . . . beware of over-economy. I have failed, at present, to get anything done for the first-class boys to bring up a higher grade of education to prepare them for the ministry. . . Surely if a native ministry is to be raised up, something of this kind should be done. At present, even the best teachers are kept at table dusting etc (PUR=Provincial Unit of Research 1994:15).

### 3.3.1 ESTABLISHMENT OF A DIVINITY SCHOOL IN KENYA

The governing principle of the Church Missionary Society (CMS) in its missions in various parts of the world was the establishment of a self-supporting, self-governing and self-propagating Church. To this end theological training and the provision of institutions for the training of people for indigenous ministry was given the highest priority in the thinking and planning of the society (Cole 1960:2). Training of African clergy who would lead the African Church was one of the major policies of the first CMS missionaries to East Africa, as this would create a self-governing African Church, led and managed by the Africans themselves. At the same time, the African Church would be self-supporting and self-propagating as the African Christians would support their pastors and evangelists who would in turn evangelize Africa. In view of this, the Rev. Dr. Ludwig Krapf who was the first Missionary in East Africa argued that “A black Bishop and a black clergy of the protestant, may, are long become a necessity in the civilization of Africa” (1846:135).

Achievement of this principle, however took very many years to accomplish and up to today the African Church especially the ACK is still talking of the importance of being fully self-supporting, self-governing and self-propagating (see ACK Strategic Plan 2004). The Fourth self of self-theologizing is not considered as key to mission in Africa but this study suggests it since a growing Church must be self-theologizing (see Chapters 1 & 2). In 1874, a colony of freed slaves was established at Frere Town, but even then for some years, the energies of the revived mission was directed to meeting the material and spiritual needs of the freed slaves (Cole 1960:2). The first step in the

establishment of the indigenous ministry is found in the arrival of William Jones and Ishmael Semler in 1864 at Frere Town from the industrial institution of Sharanpur near Nasik in India (Cole 1960:2), which culminated with their ordination into the Anglican ministry as we saw in chapter two. These two together with others like Mr. George David formed the nucleus of the African “Mission Agents” of the young Church at the freed slaves centre in Frere Town where they were allowed to offer pastoral care to the freed slaves (Kago 2006). In the missionaries’ eyes, this would give Africans an opportunity to participate in church leadership as a way of creating a self-governing Church.

The second step towards the establishment of a training centre for the African church leaders in Kenya came about with the strong recommendation made by the Rev. W. S. Price, who had come to East Africa in 1881 as a special commissioner sent by C.M.S. in London to investigate the whole problem of fugitive slaves (Cole 1960:2). In his final report to the mission at Frere Town, Price raised the concern over training of Mission agents as teachers and evangelists. These would in-turn offer leadership to the African Church and this would be an important step towards initiating a self-supporting, self-governing and self-extending Church in East Africa. He said,

There is another point I would affectionately urge upon you . . . and that is, the great importance at this stage, of giving special attention to the training of young men (sic) now growing up in the Mission. The expansion of our evangelistic work among the scattered tribes of East Africa depends very much . . . on the efficient training of these young men (sic). I would urge that as soon as possible, a selection be made of all who by their steady Christian character and ability give promise of usefulness as teachers or evangelists and that everything should be done to prepare them for their work (Price 1882).

Soon after the ordination of William Jones and Ishmael Semler on 13<sup>th</sup> May 1885, Bishop Hannington proposed that some of the most promising younger boys be attached to the Rev.E.A.Fitch for the purpose of training them as teachers. Fitch however was sent to Chagga with Mr.Wray soon afterwards, and the difficulties experienced by them there did not make it possible for the plan to be implemented (Cole 1960:3). In 1888, during his third visit to East Africa (Cole 1960:3), W. S. Price re-

visited the idea of starting a Divinity class at Frere Town. The aim of CMS was evangelizing the indigenous people of East Africa and to accomplish this, there was need for a well-trained and spiritually-minded group of native evangelists (Onyango 2003:7). On 30<sup>th</sup> June, 1888 Rev. Price wrote to Fitch and stated,

My time here may be short and I am most anxious to see the Divinity class fairly started before I leave. I shall be glad therefore, if you can find time to confirm with England (school master) and get from him the names of any youths who may be eligible for such a class. We must be content with a small beginning. Once began, it will grow . . . and the hope of evangelizing the peoples of East Africa depends . . . of having a well-trained and thoroughly spiritually minded band of native evangelists. To prepare such men (sic) is one of the highest and noblest works any man (sic) can engage in . . . (CMSEC = Church Missionary Executive Committee 1888).

In July 1888, the Divinity School was started at Frere Town to train evangelists and Church teachers under the leadership of Mr. Fitch (Onyango 2003:7). The curriculum consisted of literacy in Swahili and religious instruction in the form of scripture lesson and catechism. The priority of the school seemed to be industrial training and practical work (Onyango 2003:7). This was a good beginning but we need to appreciate that the only courses offered at this level were masonry, carpentry, farming, and tailoring. Religious instruction involved being taught how to read the bible and how to behave well especially towards seniors who in this case were the missionaries and the colonial masters. This training was meant to benefit the *Wazungu* (Europeans) because after their training, the Africans were employed by the *Wazungu* in their farms and industries and all the benefits went to the colonial master who was either a missionary or an administrator. One wonders about the seriousness of the missionaries in creating a church in Kenya based on the “three-selves” policy if the training offered was not geared towards helping Africans to be self-reliant. How could a church leader who only knew how to read the Bible lead the Church successfully?

In October 1888, Fitch returned to Chagga to relieve Mr. Taylor and Mr. Robson was asked to carry on with the headship of the Divinity class (Cole 1960:4). Early in 1889, Morris and Steggall arrived and were sent to Chagga to relieve Mr. Fitch who then



resumed his work as the Principal of the Divinity class (Cole 1960:4). In August of the same year, however, Fitch had to return to England because of health challenges. On his return to East Africa the following year (1890), he was sent to Rabai to join his sister and especially to train native young people for work as teachers, catechists and pastors (Tucker 1890). At this juncture, the training of the African pastors was a good step towards the creation of a self-governing Church in Kenya. Mr. Fitch continued this work at Rabai under considerable difficulty, having to use his own small sitting room of his two roomed house for his class of Divinity students (Cole 1960:4). In July 1894, he and his wife left on furlough and while in England, he died suddenly on 3<sup>rd</sup> September (Cole 1960:4).

J.R.Deimler was the first student of the Divinity school to be ordained to the Anglican Ministry (PUR 1994:15). At around 1890, Bishop Alfred Tucker<sup>4</sup> reviewed the whole purpose of Frere Town. The settlement had failed to create an indigenous African leadership (Onyango 2003:8). He was concerned that in spite of their effort to have a Church that was based on the “three-selves” formula, this so far had not been achieved. The African Church had continued to rely on the Missionaries for support, leadership and evangelization. Tucker questioned the overemphasis on industrial leadership. He emphasized teaching literacy and language skills. He argued that Christianity was a religion of the book and so there was need for African leaders or a “mission elite” (:8) as a way of forming an indigenous Church in Africa. To achieve this, heavy emphasis had to be placed on literacy and this would lead to training in sound doctrine and ecclesiastical principles (Onyango 2007). In this, Bishop Tucker seems to have realized that the industrial training emphasized at the Divinity School only benefited the Colonial government for it produced Africans who would work for the *Wazungu* in their firms. He was convinced that the training offered should enhance the development of an indigenous Church by producing African leaders who are well-equipped to lead it. He therefore proposed that Divinity School training would last eighteen (18) months after which a person would work as a junior teacher for two years. There would be further study for one or two years before a candidate would take an ordination course (Tucker

1890). Tucker challenged the process of recruitment and argued that freed slaves and orphans were the worst material for native agents (Tucker 1890). Tucker therefore proposed a radical alteration of the purpose of Frere Town. He argued “. . . spiritual work should come first, then industrial” (Tucker 1890). This according to Tucker would help in forming a self-governing Church in East Africa.

The Parent Committee resolved that in future, a separate Divinity School should be developed at Frere Town (Onyango 2003:8). This was facilitated by Rev.(later Archdeacon) J. E. Hamshire who became the Principal of the Divinity School from 1894 when Mr. Fitch died. According to Cole (1960:4), Hamshire is possibly the one who did more than anyone else in the development of theological training in the early days of the East African Mission. At the age of twenty six (26), Hamshire entered the C.M.S. preparatory institution and gained a first class in his Oxford and Cambridge Preliminary Theological Examination. He was admitted to Deacon's Orders by the Bishop of London on 13<sup>th</sup> January 1893 and set out for East Africa the same year. On the death of Mr. Fitch, he was chosen to carry on the work of teaching the Divinity class.

The first task was to find a suitable site for a Divinity School and after touring Rabai and Frere Town, it was agreed that Frere Town should be the place (CMSEC 1894). The following year (1895) Bishop Tucker offered the use of his house so that training could begin almost immediately. After some deliberations, this proposal was rejected and a temporary house was built near that of Mr. Hamshire for the purpose of housing the students (CMS EC 1895). The first students at the school were Thomas Serenge, Charles Isenberg, Isaac, Asani Mugibwa, Musa Malamba and Justin who entered the school in 1895 (Cole 1960:4). They were trained for one year (12 months) and not eighteen months as Bishop Tucker had proposed before (Hamshire 1896). The other students who joined the Divinity School in 1896 were Mattayo, Japhet Benyamvula and Daniel Chowe (Hamshire 1896).

In 1896, Bishop Tucker reviewed the pattern of training at the Divinity School and emphasized that one had to be trained for eighteen (18) months, then work as a junior teacher for two years, return to the Divinity School for two more years' training,

then go out as a catechist or school master for one or two years, and then finally attend a year-long course for ordination (Cole 1960:5). By January 1897 the Divinity School had five students: Musa, Jushu, Mattayo, Japhet and Daniel. Teaching was carried on by Hamshere and his wife Mrs. Lockhart, whom he had married in December 1896. In February, another student, Andrea joined them. On 24<sup>th</sup> March, Mattayo drowned while bathing and this seriously affected the morale of the class (Cole 1960:5). In July, 1897, Mr. and Mrs. Hamshere returned home and their place at the Divinity School was taken by Rev. E. H. Fincher, assisted by Mr. Luckock, but after repeated attacks of fever, Fincher had to be transferred to Ussagara and Mr. England took his place (Tucker 1897). Meanwhile, Musa and Daniel, upset by the death of Mattayo left earlier than had been planned.<sup>5</sup> In September, Andrea and his family returned to Kisokwe (their home) and early in 1898 the remainder of the students left and this brought the work of the Divinity School to a standstill (Cole 1960:5).

In March 1899, the Divinity class was re-opened by Mr. Hamshere after his return from Furlough with two students from Taveta, that is, John Mark and Josiah Aramoto<sup>6</sup> (Hamshere 1899). After several months, three more students namely Paul Mwazuma, Paul Jibrani and James Japhet entered the Divinity School (Hamshere 1899). During the first half of the year Peter Mpwipiro and Stefano, who worked as teachers in the morning took lessons in the Divinity class in the afternoon. In September, Charles Isenberg and Asan Mugibwa were accepted in the more advanced course (Hamshere 1899). Practical work in the surrounding villages was emphasized and from time to time the students were involved in evangelistic work at Mikomani where a Church had been built as part of the famine relief work (CMS 1900). Mrs. Hamshere looked after the wives of the students (Cole 1960:5). Practical work was essential in that it helped Hamshere and the bishop assess whether the African students were mastering some of the major concepts they learnt in class. Various duties were assigned to the students to help them become leaders of the native Church. Bishop Tucker was convinced that the success of his mission in East Africa would be determined by his ability to plant a self-governing, self-supporting and self-propagating Church. We should, however, note that

by the end of the nineteenth century this was not achieved but there was a good progress. By 1899 only three Africans had been ordained into Anglican Priesthood and among these only one was a Kenyan as Jones and Semler were ex-slaves from India. In the next section we shall look at what happened to the Anglican Ministry in the twentieth century. Was the dream of having well-trained African church leaders achieved?

### 3.3.2 DIVINITY SCHOOL (1900-1929)

In 1898, the Diocese of Mombasa which covered the whole of Kenya and Northern Tanganyika was formed (CPBD 2007). It was assumed that giving Africans their own diocese would hasten the process of having an indigenous Church in East Africa as Africans would support their own diocese and pay their pastors who would then lead the local diocese. This would reduce the over-reliance on foreign missions, hence create a Church in East Africa that was self-supporting, self-governing and self-propagating. The following year (1899), Bishop W. G. Peel was consecrated as the first Bishop of Mombasa (PUR 1994:17). Bishop Peel was able to relate well and dialogue with staff and students of the Divinity School. He was so concerned with the staff welfare and increased the salary of workers in the Divinity School (Onyango 2003:13). This led to the increase of students in 1900 and the Divinity School was at least able to retain the better qualified staff (Onyango 2003:13).<sup>7</sup> Bishop Peel came to East Africa after twenty years experience as a missionary in India. He was consecrated in St. Paul's Cathedral, London on 29<sup>th</sup> June 1899 and in December 1899, he and his wife toured East Africa. During this tour he gathered and noted numerous impressions on his new Diocese (PUR 1994:18). He then made proposals on how he would commence and carry on his work in the diocese (Peel 1900).

Bishop Peel was so shocked that there were only three African clergy and at the lack of trained teachers and catechists in his new Diocese (Peel 1900). He wondered how serious the previous Missionaries were in creating a church in East Africa based on the

“three-selves’ mission formula if they did not prepare enough African church leaders. He strongly felt that evangelizing Africa was quite unhealthy for Europeans and needed good African leaders (Peel 1900) if at all a strong self-supporting, self- governing and self-propagating Church was to be planted in Africa. For instance, in his reference to the new station which had been opened at Jirole in 1890, he noted,

The pastorate will thrive under a good African clergyman (sic) . . .  
Mr. Levi Mwangoma is licensed lay leader . . .  
If he proves a satisfactory theological student, I shall be thankful  
to ordain him (PUR 1994:18).

Bishop Peel emphasized on the importance of training African church leaders as they were more acquainted with the African environment and culture (Peel 1900). He suggested that the work of the Divinity School should be separated from that of teacher training (Peel 1900). This would then follow the pattern which has been established in India where training for ordination took place at Poona and teacher training was conducted at the Masulipatan Normal School (Cole 1960:6). This therefore, meant that the training pattern suggested by Bishop Peel was now in the following stages: Reader for one year, then Senior Reader for one year, Junior Catechist for one year and Senior Catechist for two years (:6-7). Therefore, the ordination training at the Divinity School took a minimum of five years. The process was meant to prepare mature African church leaders who would effectively lead the native Church. It was a good progress towards a self-governing African Church. The curriculum included both studies in class and a substantial amount of practical work. The students spent some of their time teaching at the normal schools. Open-air preaching in market places and the establishment of out-stations were their major tasks (Onyango 2003:14).

In 1900, the students in the Divinity School were John Mark, Josiah Aramato, Paul Mwazuma, Paul Jibrani in the first division and Charles Isenberg and Asani Mugibwa in the second division (Cole 1960:6). In March 1900, Asani Mugibwa confessed to adultery and was sent home (CMSEC 1900), and on 10<sup>th</sup> April, 1900 Charles Isenberg died (CMS Archives G3 A5/015 No. 181). Two new students Simeon

John and Joseph Mabruki were enrolled earlier in the year and in May, Lugo Gore was admitted (St. Paul's Archives, file No. 166 1901). In July, Josiah Amarato and John Mark completed their first course, and then John Mark returned to Taveta to continue with the work of evangelization there, while Amarato proceeded with McGregor to Kikuyu country to assist him in the opening of the work there (CMS 1908). Paul Mwazuma was posted to Changombe and Paul Jibran to Mombasa (CMS 1900). In February 1900, it was resolved to follow the suggestion of Bishop Peel that the work of the Divinity School be separated from that of teacher training (CMSEC 1900). It was also agreed that Peel's proposed pattern of training be adopted (CMSEC 1900). Mr. Hamshire continued with the Divinity class while Mr. Luckock took over the work of the work of the normal school (Cole 1960:7).

In 1901, no new students were admitted and a Frere Town District leader whose chief concern was the Divinity students was appointed (Cole 1960:7). In the following year (1902), Bishop Peel wrote to all missionaries seeking their advice as to whether the Divinity and the Normal schools should be moved to the upcountry or remain at the Coast (Peel 1902). Most of the missionaries felt that both the Divinity and the Normal schools should remain at the Coast for sometime (CMS Archives, G3 A5/017). Due to this, a new building was constructed at Frere Town with the Chapel, classrooms, library and the Principal's house. The Chapel was a memorial to Mrs. Edith Hooper and Rev. H. K. Binns laid the foundation stone of this building on 28<sup>th</sup> July, 1903 (Cole 1960:7).

For effectiveness, Bishop Peel set up Pastoral Committees each consisting of a pastor, a local missionary and at least five communicants. There were also to be Church Councils for various Mission districts (starting 1901) which would always have two Vice-chairpersons, one African and one European (PUR 1994:19). The council was to manage local contributions and oversees grants, pay clergy salaries and present candidates for ordination (:20). The inclusion of the Africans in the pastoral committees was important in that, they were now involved in the management of the Missions' activities and the African Church was slowly transforming itself to an indigenous

Church based on the “three-selves” ideals .This explains why in Peel’s view there was need to prepare more Africans for leadership. In his letter to the CMS London he noted,

I cannot convey to the committee, how serious  
I consider the need to be of preparing and providing  
African clergy, readers (evangelists) and catechists,  
school-masters and school-mistresses (PUR 1994:19).

In 1902, there were only four (4) students at the Divinity School. The Village Pastors’ class had only Lugo Gore, who completed in October and went to act as a pastor at Chang’ombe. The Senior Readers’ class had three students, however, one of them dropped from school, leaving only Paul Jibran and Paul Mwazuma who passed their end of the year examinations very well (CMSEC 1902). The Divinity School was closed temporarily and Rev. and Mrs. Hamshire went on furlough in December 1902 (CMSEC 1902).

Rev and Mrs. Hamshire returned in 1904 and the Divinity School was re-opened (Cole 1960:7). In 1905, the school had eleven students, but at the end of the year ten of them left to take up their work in the Mission (:7). During the year the students assisted the evangelists at Mikomani and Takaungu on Sundays (:8). Large crowds assembled to listen to the Gospel as Africans (students) preached to their fellow Africans. Onyango explains that the students in most cases met with a lot of hostility and noisy jeering especially from Muslim Orthodoxy. This sometimes made the students to arrange night meetings so as to avoid open conflicts. The students would go to the out-station, preach and establish baptismal classes. Apart from Sunday services, the students also established weekly prayer meetings in Frere Town during which they delivered short addresses (Onyango 2003:14). On top of this, they evangelized and did pastoral work by visiting the workers at the railway camps, military lines and sometimes even in government offices (Hamshire 1905).<sup>8</sup> This was a good step towards a self-propagating African Church. Africans could now preach the living gospel of Christ to their fellow Africans.

In 1906, a class of five students studying for the grade of Senior Readers was commenced. But the challenge was that the Principal of the Divinity School, Rev. Hamshere had many responsibilities. Amongst other things, he was engaged with the revision of the translation of the Prayer Book and served as the editor of “Lenga Juu” the Swahili magazine printed at the Mission Press (Cole 1960:8). This led to the closure of the Divinity class in April 1906 (Hamshere 1906).

The Divinity school was re-opened in 1907 with six (6) students (Cole 1960:8) and for the first time four (4) of these students came from the interior (CMSEC 1907). By then (1907) some Missions had already been established at the interior including Kabete (1900), Weithaga (1903), Sakini in Ukambani (1902) and Maseno (1906) (PUR 1994:20). On 3<sup>rd</sup> May 1907, Mrs. Hamshere died and this affected the training at the Divinity School again as Rev. Hamshere had to go back to England. Owing to his absence, the school was closed in 1908 and 1909 (Cole 1960:8). Hamshere returned from leave in 1910 and the Divinity School was re-opened. In 1915, he was appointed the Archdeacon of Mombasa, but still continued with the work at the Divinity School where he had two students in their third period of training and a number of upgraded agents (Cole 1960:8). This time round, the courses were held at Sagalla. However, in June 1915, Hamshere and his class went to Mbale and then, five months later, returned to Frere Town (:8), and for the next few years, the Divinity School carried on as before under the supervision of Bishop Peel and Archdeacon Hamshere.

Bishop Peel died of typhoid in 1916 (PUR 1994:20), but this did not affect the running of the Divinity School. In 1918 Bishop R. S. Heywood was consecrated and enthroned to succeed him as the bishop of Mombasa (CMS 1918).<sup>9</sup> Bishop Heywood like his predecessor was shocked by the desperate shortage of African clergy. There were still only three African priests and one deacon. Jones had died in 1904 and so it seems that the remaining African priests were Semler, Deimler and Lugo while the deacon was Johanna Nene Mbele (PUR 1994:21). Mbele was the only African made a deacon during Bishop Peel’s Episcopate (PUR 1994:20), which had lasted for seventeen years. Rev. Semler retired in 1916 after serving as CMS agent for fifty (50) years, thirty-



one (31) of them as an ordained clergy (CMS 1918). It is interesting to note that though Bishop Peel was very upset by the low number of African clergy he found when he was consecrated the bishop of Mombasa in 1899, in the seventeen years of his ministry as the bishop, only one African clergy had been added to make four. He therefore died before he achieved his dream of planting a self-governing Church in Africa. In Chapter two, we said that though the CMS Missionaries were always talking of having an indigenous Church in East Africa based on the 'three-selves' Mission Strategy, they were very reluctant to implement it. This may have been due to their selfishness but without them knowing, this saved the Church in East Africa as it was able to grow gradually as compared to the Sierra Leonean Church which Bishop Stephen Neill (1957: 166) informs us collapsed when it was entrusted to the African leadership very abruptly.

Bishop Heywood was very determined to train more African clergy as a way of developing a self-governing Church in Kenya. In 1917, the Divinity School had two students reading for ordination and seven students seeking the Junior Readers' Grade (Cole 1960:8). On 16<sup>th</sup> March, 1919, the new bishop, Bishop Heywood admitted four licensed lay leaders namely Timothy Mapenzi, Paul Jibran, Samuel Nasibu and Samuel Bartholomew Kuri into deacon hood (PUR 1994:21). Samuel Bartholomew Kuri was to become the first African Canon in the Kenyan Church in 1934 (:21). In 1920, Paul Mbatia became the first Kikuyu to become a deacon (:21). By 1920, there were eight African clergy. It was now about 76 years since CMS had started her Mission in Kenya. Thus the commitment of CMS to establish a native Church in Kenya based on the 'three-selves formula' needs to be questioned. It seems that over this long period of time only eight Africans were seen fit for Ordained Church Ministry.

In 1921, Archdeacon Hamshire was asked to take charge of Frere Town as well as continue with his work at the Divinity School (Cole 1960:8). It was resolved that Simeon Kalume, Timothy Mapenzi and Paul Jibran take a three months' special preparation course at the Divinity School and after this they were ordained into priesthood on 24<sup>th</sup> August 1921 by Bishop Heywood (CMSEC 1921). It was further

agreed that Hamshire start a class for Senior Readers in September 1921 and for deacons in 1922 (CMSEC 1921).

The year 1922 marks a vital historical focal point in pastoral training in that during that year it was proposed that the CMS withdraw from Rabai and Frere Town and that the work of Divinity School be carried on in the interior of Kenya either at Kabete or somewhere else (CMS 1922). Missions in the interior were growing very fast and so the missionaries felt that if they took the Divinity class there, they would be able to train more Africans for the rapidly-growing African Church and this would speed up the process of developing an African Church on the basis of the 'three-selves' policy. At the same time, Ecumenical Training was suggested where proposals were made that joint theological training be undertaken at a central institution by members of the Alliance of Missionary Society (AMS) (CMS 1922). These proposals were however not implemented immediately.

In August, 1923, the CMS agreed that Revs. Samuel Bartholomew Kuri and Paul Mbatia should go to the Divinity School for training for priest's orders and should the Church of Scotland Mission (CSM) so desire, arrangements be made for the training of their people with these two (Cole 1960:8). The CSM did not however avail themselves for this offer (Carey 1976). Shortly afterwards six candidates were accepted to read for deacon's orders and were admitted to the diaconate later in the year together with five other ordinants from Nyanza. These were Jonathan Kituri, Joseph Kibwanga, Levi Gachanja, Shadrack Mliwa, Samuel Nguru, Albert E. Juma, Joseph Magu, Samuel Okoth, Musa Auma, Reuben Omolo and Jeremiah Awori <sup>10</sup> (Cole 1960:8). A Mganda, Yesa Wargu was also made a deacon and served in Kenya till 1928 when he returned to Uganda (PUR 1994:21).

In 1924, Archdeacon Hamshire expressed his desire to work in a different station after serving in the Divinity School for thirty one (31) years (Cole 1960:9). He wanted to be involved in literary work on his return from furlough (:9). The Executive Committee of Kenya Mission accepted Hamshire's request and further assented to his proposition that when the ongoing classes at the Divinity School end, he devotes himself to literary

work which was his desire (Kenya Mission Executive Committee = KMEC 1924). When Hamshire returned from Furlough in 1925, it was felt that owing to the shortage of suitable and qualified staff at the clergy training College at Kongwa in Tanganyika, he should be transferred there to uplift the standards of the College (CMSEC 1925). Hamshire served as the Principal of Kongwa Clergy Training College in 1925 and 1926 (Carey 1976). With the transfer of Hamshire to Tanganyika, the question not only of his replacement, but also of the location of the Divinity School was raised again (Cole 1960:9). Some people suggested that the new site of the Divinity School should be Kabete (Carey 1976) and it was also felt that Rev. H. J. E. Butcher be appointed to succeed Hamshire as the Principal of the Divinity School (CMSEC 1926).

In August 1926, the sub-committee appointed to investigate the Kabete site reported that there was enough land there and further recommended that some buildings be erected there immediately to enhance immediate movement of the Divinity School to the interior (CMSEC 1926). The recommendations of this sub-committee were however, sterilized in the following year (1927) by Mr. Carr's initiatives of promoting Ecumenical collaboration in training by the various Missions in Kenya, particularly CMS and CSM. Mr. Carr, who had been intensely interested in the CMS work in Kenya, made a suggestion through Canon Harry Leakey that the Divinity School be constructed on the plot of the Alliance of Missionary Society (AMS) at Kikuyu (Carr 1927). Carr's suggestion was embraced by the CMS Executive Committee as a sublime idea that would form the nucleus of a future Alliance Divinity School and Canon Leakey was asked to bring this suggestion to the Representative Council of the AMS (CMSEC 1927).

This proposal was deliberated upon by the Representative Council of the Alliance of Missionary Society (AMS) in August and again in November 1927 and it was unanimously agreed that an Alliance Divinity School (ADS) be set up at Kikuyu (Representative Council of the Alliance Missionary Society = RCAMS 1927). It was also resolved that Rev. H. J. E Butcher be appointed as the first Principal of the Alliance Divinity School (ADS) (RCAMS 1927); and to this effect a sub-committee was

appointed to draft an agreement on the basis of discussion on the memorandum before them (Cole 1960:9). These proposals were in favour of both CMS and SCM and a basis of agreement for conduct of the United Divinity School (UDS) were drawn up (Cole 1960:9). Further suggestions were made by the RCAMS that the United Divinity School (UDS) be associated with the Alliance High School [AHS] (RCAMS 1927). This plan however, did not go through successfully as in early 1928; the government members of the Board of Governors of the Alliance High School rejected the Alliance Missionary Society's proposal that the AHS be part of the UDS (Board of Governors of Alliance High School = BOGAHS 1928). There were also financial challenges which made the establishment of the scheme difficult and due to this, the Anglican Church turned its attention to the training of its eleven deacons who were awaiting their priests' course (Cole 1960:9).

It was then resolved that for the time being, the CMS Divinity School at Frere Town be re-opened (CMSEC 1928) and Rev. Butcher arrived there in August 1928 to head the school as the Principal (Onyango 2007). On his arrival to Frere Town, Butcher wrote,

The Executive Committee having decided to recommence work here pending further developments, we came down from the Alliance High School, Kikuyu where we had been waiting since our return from furlough in expectation of commencing a United Divinity School there (Butcher 1928).

On 8<sup>th</sup> September 1928, the Divinity class restarted with sixteen students. There were four deacons namely Reuben Omolo, Jeremiah Awori, Levi Gachanja and Samuel Nguru. These stayed for only one term and towards the end of the year, they were ordained to priesthood by Bishop Heywood (Cole 1960:10). The remaining twelve students studied for diaconate and these were Esau Oywaya, Alufayo Adongo, Matthew Owino, Zakayo Makonjio, J. S. Nyende, Elijah Gachanja, Musa Mumai, Johana Muturi, Jeremiah Kiwinda, Wilson Kajoro, Andrea Nyamu and Daniel Chai (ACK Archives, 1929 DSS = Divinity School Students file No. 32/29). After two terms, work, in 1929, the final course at the Divinity School closed and on 5<sup>th</sup> September 1929, the Divinity

School was transferred to Limuru (Cole 1960:10). Bishop Heywood was determined to develop a self-governing Church and this is clear from the emphasis he put in promoting African church leaders. By 1930, only fourteen years after he was consecrated the bishop of Mombasa, he had ordained twenty Africans into priesthood and deaconhood and so by then there were twenty eight African clergy evangelizing their fellow Africans ( See table A3). This was a step made towards developing a self-propagating Church as Africans were preaching the gospel to their African brothers and sisters, but also a self-supporting Church since most of the African clergy were sustained through the local contributions. The process of developing an indigenous Church in Kenya was slow but going on well particularly during the time of Bishop Heywood. In the next section we shall look at what happened when the Divinity class was transferred to the interior of Kenya. We shall look at the period between 1930 and 1963 in the next section. This period was characterized by a continuous struggle by the Kenyan communities for political independence from the British Colony culminating in 1963 with Kenya attaining its independence. We need to find out whether CMS managed to train Africans to lead the Church after independence. Did the Kenyan Anglican Church become fully self-supporting, self-governing, self-propagating and self-theologizing after independence?

### 3.3.3 TRANSFER OF DIVINITY SCHOOL FROM FRERE TOWN TO LIMURU (1930-1963)

The study of the training of Church leaders in the Anglican Church in this time frame, that is, 1930 to 1963 is significant in that in 1930, the Divinity School was officially transferred from Frere Town to Limuru (CPBD 2007) and also as Zablon Nthamburi says, the early 1960s signalled the end of Missions (1991:24). According to Nthamburi (:24), this implied that the juridical autonomy of the local Church was being established hand-in-hand with the Kenyanisation of the highest positions of societal and national

leadership. The prevailing aim of this policy was to establish national Churches to which 'Missions' were somehow subject.

Nzimbi (2007) asserts that the 1960s saw the churches strive to become autonomous as the nation was striving to acquire political autonomy. This autonomy implied that the Kenyan Church would now become self-supporting, self-governing, self-propagating and also self-theologizing though the last self has not been emphasized as a necessity for the new churches. It is a latter development (see Chapter 2). In 1960 the Anglican Church in East Africa became a Province and was now referred to as the 'Church of the Province of East Africa' (CPEA), thus being an autonomous body with the Rt.Rev.Leonard Beecher as its first Archbishop (Nthamburi 1991:25). The assumption was that the CPEA was a self-governing autonomous body led by the Africans themselves. This autonomy also presupposed that the East African Church was self-supporting and self-propagating. This was of course there in theory but practically the situation was very different. The Church that was known to be self-governing was still in the hands of the CMS Missionaries. The Archbishop Leonard Beecher was a CMS Missionary supported by CMS. At the same time (around 1961), there were four Dioceses in Kenya namely Mombasa, Maseno, Nakuru and Fort Hall. Two of these Dioceses that is, Mombasa and Nakuru had expatriates as their bishops. Beecher was the bishop of Mombasa while Langford Smith was the bishop of Nakuru. Only two Africans, that is, Obadiah Kariuki of Fort Hall and Festo Olang' of Maseno had become bishops more than 116 years since the Anglican Church was started in Kenya. How self-governing was such a Church? Even when Kenya attained its political independence in 1963, the Church continued to be under the leadership of expatriates with Beecher as the Archbishop.

Several reasons explicitly explain why the Divinity School had to be moved from the Coast to the interior in 1930. One of the reasons as to why it was necessary to transfer the Divinity School from Frere Town to Limuru was to enhance systematic training of the clergy (PUR 1994:23). The Divinity School had at several times opened and closed on account of availability of staff and other factors. Onyango (2003:15)

explains that CMS felt that by moving the Divinity School to the interior the staffing situation would improve. This was due to the fact that many Missionaries would be attracted to work at the Divinity School because there would be opportunities for interactions and social mobility. The atmosphere was also healthier with better climate in the interior. That would contribute in attracting more and better qualified staff. In view of this, Butcher (1929) had pointed out that,

There will be no break in the continuity of their work, there may be an ever-increasing stream of consecrated men (sic), learned and prepared to carry the Gospel message to the furthest confines of the land.

Secondly, land was sufficiently available in the interior for both Missionaries and the settlers (Onyango 2003:15). Mr. Carr who was a close ally of Harry Leakey had donated ten acres of land at Limuru to be used for the construction of the Divinity School (Onyango 2007). This was after the initial plan of having the Divinity School constructed on the plot belonging to the Alliance of Missionary Society at Kikuyu aborted (see section 3.3.2). The third reason as to why it was considered preferable to relocate the Divinity School to the interior was because CMS work had largely developed upcountry (CMSEC 1928). The construction of Kenya-Uganda railway which was completed from Mombasa to Kisumu on Lake Victoria by 1901 (Oliver & Atmore 1967:137), had opened the interior of East Africa and this led to a massive migration of White settlers from the Coast to the interior who settled there as either farmers, traders, government administrators or missionaries. It must be noted here that the Europeans had come to Africa in various categories such as traders, explorers, farmers, colonial administrators, and missionaries but their goal was the same – to reap as much as possible from the African soil. That is why due to the availability of sufficient fertile land in the interior of Kenyan highlands, most of them moved there with their oxen and jembes, guns, commercial goods and bibles.

The situation was so confusing that in the African eyes it was very difficult to differentiate between colonialization and evangelization. The message of a '*Mzungu*' (white man) who wore white clerical robes on Sundays and 'Askari Kanzus' (uniform

worn by colonial guards) on other days was not very appealing to the Kenyan Africans. As Kagemba (2004: 44) rightly puts it “*Gutari nkurukani ya Mucunku na Mutungatiri*” (There was no difference between a Colonial Master and a Priest).<sup>11</sup> The Europeans wanted to be in a place where they would reap more in terms of the economic benefits. It was due to this large population of the *Wazungu* in the interior of Kenya that the need for the transfer of the Divinity School was felt. Emily Onyango asserts that it was felt that the “Divinity School tucked away into a corner of the Colony was no longer needed” (2003:14). The above argument can be clarified by looking at the laid down policies of the Protestant’s Missions when Kenya was declared a British Colony in 1920. Dr. Arthur had foreshadowed the policy of the Protestant’s Mission as follows,

Kenya is to be one of the most important assets of the British Empire. The missionaries are an integral part of the colony and must work with the government and the settlers for the good of the whole. We are in a particular sense the trustees of the native people and we must see that their interests are safeguarded and forwarded . . . it is further impossible for us nor would we wish to do so to dissociate ourselves from the members of the British Empire and of the kingdom of God from the political life of the country-the other-great force-settlers. Here there is no desire in our part to dissociate ourselves from their lives (Temu 1972:118-119).

It is probably because of this policy that the statement “*Gutiri Muthungu na Mubia*” (There is no difference between the European and the Catholic Priest) quoted above by Dickson Kagemba and John Baur became very famous as from 1929 onwards (see Kagemba 2004:44 & Baur 1994:378). The land for the construction of the Divinity School was acquired at Limuru and in September 1929 the building operations started (Carey 1976). When Rev. Butcher and his family arrived, Mr. Carr lent them the use of his cottage and Butcher was able to oversee the rest of the building from there (Cole 1960:10). By the end of 1929, a temporary Chapel, some classrooms and a block of Students’ houses were erected (:10) and this enabled the commencement on 1<sup>st</sup> January 1930 the first term of the first course of the students at the new Divinity School(CMSEC 1929). The school started with nine students drawn from various Mission Stations (CMSEC 1930). Some arrangements were made with the Church of Scotland Mission



(CSM) [and later with the Methodist Missionary Society] for their Ordinants to be trained at Limuru (CMSEC 1930). Later in the year, three Presbyterian (CSM) students namely Josia Kang'ethe, William Njoroge and Ishmael Wango joined the Divinity School (Butcher 1930:5). Leadership training is the first sign of Ecumenism in Kenya. As from this time, that is, 1930 CMS, CSM and UMS started to cooperate in the training of African church leaders.

The CMS Executive Committee appointed a sub-committee to oversee the running of the Divinity School (Butcher 1930:5 and CMSEC 1930). On 4<sup>th</sup> January 1930, the Divinity School was officially opened by Bishop Heywood (Cole 1960:11). Canon Burns, Rev. Butcher and Mr. Carr were part of the sub-committee that was managing the affairs of the new Divinity School (Butcher 1930:5). In July, 1930, the first full course commenced with five deacons namely J.Kituri, S.Mliwa, J.Magu, G. Okoth and M. Auma; three students from the Upper Nile namely P. Kyasi, J. Isoke and L. Mutebe, three Presbyterian students already mentioned above; and other Anglican students namely Musa Njiru, John Mark, Stephen Gude, Joseph Ngaracu, Johana Njumbe and Reuben Karanja (Cole 1960:11, see also PUR 1994:23). The five deacons were ordained priests in All Saints' Cathedral, Nairobi on 14<sup>th</sup> December 1930 (Cole 1960:11). By 1930, there were already twenty eight African Anglican clergy in Kenya (see table A3) and this was a prime step towards a self-governing African Church.

At the beginning of the new term in February 1931, all the thirteen students of the previous year were able to return to the Divinity School and a few others namely Rev. A. E. Juma and Isaiah Ndisi were added. Together with these were also three new Presbyterian students namely James Gakinju, Zakaria Mutahi and Johana Wanjau (CMS Archives 1930, DSS file No. 07/30). These continued until the beginning of 1932 (Cole 1960:11). In his letter to the General Secretary of CMS dated 28<sup>th</sup> January, 1932, Butcher noted,

The term has ended today and men (sic) went off home.  
So ends our first term of Divinity School work.  
It has been a glorious opportunity and we trust the men (sic)  
have all left with vision and inspiration (Butcher 1932).

In February 1932, Butcher and his family left for furlough in England (Cole 1960:11). While on leave Rev. Butcher was given permission to appeal for funds for the completion of the Divinity School buildings and on his return, he reported that this had been successful (:11). At the same time, an anonymous donor made a further generous gift which enhanced the completion and equipping of the Limuru Divinity School between 1933 and 1936 (Karanja 1999:230). This was vital in that it provided a enlarged accommodation to the married students and as such they were able to take with them their spouses and children to the Divinity School until they were through with their studies (CMSEC 1933). This arrangement had an advantage in that it removed the students' anxiety for their families back home, thereby enabling them to concentrate on their studies and it also enabled them (spouses) to develop as rapidly as their husbands (all students were males). This shows the extent to which the African Church relied on the foreign Missions for support and survival. By then it was almost ninety years since the planting of the Church in Kenya but the same Church could not raise funds for the construction of the Divinity School. The idea of a self-supporting Church was only there in theory. Butcher had to borrow funds for running the Divinity School from England. In chapter five, we shall look at whether this situation has changed since the Anglican Church in Kenya became an autonomous Church based on the "four-selves" Mission Policy in 1960s.

In January 1935, Rev. Butcher returned from furlough and commenced a new course of Ordinands at the Divinity School (Cole 1960:11). There were five deacons and two priests [who had not had their training] (:11). These seven students were Revs. Wilson Kajoro, Jeremiah Kiwinda, Elijah Gachanja, Musa Mumai, Johana Muturi, Zakayo Makongio and Matayo Owino (CMS Archives 1935, DSS file No. 21/35). At the same time an elementary class was started having two students from the Methodist Mission at Meru, several candidates from Independent Churches and the people nominated by the Kavirondo District Missionary Council (CMSEC 1934).

Later in the year there was a significant development in the management of the school that saw Africans appointed to the Management Board for the first time (PUR 1994:24). CMS Missionaries served as Principals of the Divinity School as long as it remained a CMS institution (:24) and these Principals were totally entrusted with the running of the Divinity School (Mwangi 2007), but in that year (1935), a Management Board with some Africans as members was appointed to assist the Principal in arranging the policy and finances (CMSEC 1935). This Management Board consisted of the Bishop as the chairman, three Europeans and three Africans and the first meeting was held at Bishops Bourne, Nairobi on 13<sup>th</sup> August 1935 (CMSEC 1935). Involving Africans in the Management Board of the Divinity School was an important step towards the development of a self-governing and a self-propagating African Church. If the Africans acquired the skills of the management of the Pastoral training Institution, then the idea of the training of church leaders who would be involved in church leadership and mission in Africa would be maintained even after the Missionaries left. The success of mission in any Church depends on its ability to train and maintain church leaders. Thus it was vital for the CMS to involve Africans in the system of Pastoral training in Kenya so that when the Missionaries left, leadership training would not collapse. The five deacons in training returned to their stations before Christmas time with Wilson Kajoro and Jeremiah Kiwinda being ordained as priests in Mombasa Cathedral, and Elijah Gachanja, Musa Mumai and Johana Muturi at All Saints' Church ,Nairobi at the end of the year (Butcher 1935). The Divinity School's curriculum reflected on aspects of Colonial Educational Policies. Missions were generally perceived as educational auxiliaries of the Colonial State (Onyango 2003:16). The ordination course consisted of three years with long breaks after the first and the second years. The first year was adapted to the needs of the students who would work as evangelists with no further training (Karanja 1999:230). At the end of the year, the students returned to their homes and continued with the practical work of evangelizing their local people in their *Ichagi* (Villages) (Murianki 2007).

The duration of field work varied in some cases lasting for a year and in other cases lasting up to six years (ACK Archives 1941 DSF = Divinity School File). The second year was devoted to training for Diaconate. After the course, the students returned to their pastorates for a spell of work on probation (Karanja 1999:231) and then returned to the Divinity School for one year training for the Priest's orders (DSF 1941). Thus pastoral training was a lengthy process which sometimes took even ten years. To justify this method of training, Butcher (1936) had argued out that,

The method of training adopted in Kenya is proving to be eminently satisfactory for Africans. In their present state of development, their brains tire quickly and three or even two years of consecutive study is more than they can assimilate. Under present system, they return to their homes at the end of one- year study to do practical work in their own districts. It may be three years or more before they return to the Divinity school. However, their work in the meantime provides an opportunity for testing and weeding out anyone who would not benefit from further training. The fact of the training being so prolonged also spurs a man(sic) to put his very best into work for it is understood that otherwise, their training will not be continuous and the slow steady growth is invaluable in building up character of men (sic) who do not naturally make any effort to accomplish anything.

This perception was in line with the Phelps-Stoke Commission on education, which advocated for a system that produced Africans of high moral character and tactful disposition, but not of high intellectual attainment (Director of Education 1926). This type of training assumed that the Divinity School was producing church leaders predominantly for the reserves (Onyango 2003:16). The training targeted both ordained and lay members of the Church.

This was one area where CMS Missionaries seems to have failed in their mission to the Kenyan people. The CMS had advocated the importance of developing a Kenyan Church that was self-governing, yet the Missionaries did not want to prepare Africans to be effective church leaders. While we cannot ignore the importance of having church leaders of high moral character as was proposed by the Missionaries, we at the same time cannot deny the importance of high intellectual attainment in ecclesiastical leadership. Butcher's argument that the Africans' brains tire quickly does not hold

water. He was supporting the earlier idea of Charles Darwin that the White person has more brain matter than the Black person. All human beings were created by God in his image and likeness as equal, and there is no way their skin colour can determine their brain capacity.

Our presumption here is that, though the Missionaries were advocating for a self-governing Church in Kenya, this was just there in theory. It is possible they feared that if African church leaders attained a high level of education, their eyes would be opened and they would start questioning what they (Missionaries) were doing. On the other hand, we cannot ignore the fact that missionary work was a form of employment by the CMS. If the Missionaries trained effective African church leaders, then it would mean that most of the top leadership positions in the Church would be taken by the Africans thus forcing the Missionaries to go back to their countries. Lack of well-trained African church leaders explains why it took a long time to get an African bishop. It was only in 1955, about 111 years since the inception of the Anglican Church in Kenya that Obadiah Kariuki and Festo Olang' were consecrated Assistant Bishops in the Anglican Church. The training of evangelists was given a high priority (Kago 2006). In view of this, Butcher (1935) had pointed out in his annual letter that,

The school management committee had declared that next year courses for evangelists be undertaken not necessarily with a view to ordination but to help them to be more effective in their services.

Training of evangelists was important in that it prepared Africans who would evangelize their fellow Africans. This was an ideal way of developing a self-propagating Church in Kenya. Nevertheless, we need to note the reluctance of the Missionaries to train more Africans as clergy. In most cases the clergy are entrusted with church leadership in the Anglican Church and this is possibly what the Missionaries feared. Lack of enough and well-trained clergy meant that the Church in Kenya would take a long time to be self-governing and the Missionaries would continue leading it.

One would wonder how a Church could be self-propagating if it is not self-governing and also self-theologizing.

Bishop Heywood retired in 1936 and by then there were twenty (20) African Priests and eleven (11) Deacons totalling to thirty-one (31) African clergy. All these were mostly supported by gifts from their African congregations (PUR 1994:22). This shows that the Church in Kenya was slowly developing into a self-supporting indigenous Church. Were it not that the Kenyan clergy were poorly trained and also denied opportunities for top church leadership, the Kenyan Church would have become self-supporting, self-governing, self-propagating and self-theologizing at a very early age. However, as we argued earlier, this might have saved the Kenyan Church which did not achieve much even after the Africans took over church leadership when the political independence was attained. The challenge was that, most of the African church leaders became black *Bwanas* (Lords) whose characters were similar to those of the White *Bwanas*. Parts of the Church constitutions that were used by the Missionaries to give them a lot of power and oppress Africans were retained by their black counterparts who continued to oppress their fellow Africans. The greed for power has affected the ACK so much today that there are many dioceses created to meet the interests of individuals, and elections for bishops have become arenas for major conflicts and bitter acrimony. This implies that even when the missionaries handed over Church leadership to the African elite, there was not much change as the new African church leadership continued to be “bosses” rather than servants in the Church (Githiga 2006).

Heywood was succeeded by the Rt.Rev Crabbe as the bishop of the Diocese of Mombasa. Crabbe was consecrated in St. Paul’s Cathedral, London in November 1936 and arrived in East Africa in 1937 (PUR 1994:25). Bishop Crabbe then continued with the work of training of African Church leaders from where Bishop Heywood had left (Mwangi 2007). In the same year (1936) a course for senior catechists was held at the Divinity School and early in 1937, Rev. Butcher and his family left for their furlough. During this time, the Divinity School was closed (Cole 1960:12). When he returned from Furlough in 1938, Canon Butcher was appointed the Secretary of the African

Church Council (ACC) [ACC= African Church Council 1938]. Butcher was then succeeded by Rev. M. G. Capon as the Principal of the Divinity School (CMSEC 1938). Rev. Capon had graduated with honors from Cambridge in 1931 and had taken his theological training at Wycliffe College, Oxford. He was made deacon in 1935 and ordained priest in 1936, when he joined the CMS and posted to Kahuhia in Central Kenya. In 1937, he was appointed examining Chaplain to the Bishop of Mombasa and the following year (1938) he became the Principal of the Divinity School (Capon 1945).

When Martin G. Capon became the principal of the Divinity School he was astonished to find that the school had numerous problems (Capon 1939). Quite often the students failed to express themselves freely even in class for the fear of victimization (Karanja 1999:233). In this regard Capon commented that,

... quite clearly in a number of cases ... Candidates failed to get down on paper in their answers facts which they knew perfectly well. I am at a loss to explain this unless it is that previous experience of examinations has led the men (sic) so to distrust their examiners that they go into the examination almost paralyzed by nervousness (1939).

The challenge here is how the Missionaries expected the Divinity School to produce mature African church leaders who would lead the indigenous African Church to maturity if they were not given an opportunity to think and express themselves freely. How did they expect to develop a self-governing Church in Kenya if they were not willing to produce intellectual leaders for the Kenyan Church? Capon was determined to address this problem (Capon 1939).

The other challenge was that the school was understaffed. Capon and his fellow missionaries felt that the Divinity School should have more full-time tutors, one of whom would have been responsible for organizing refresher courses for the clergy in the field. But this was not possible due to shortage of funds and personnel (Karanja 1999:234). For most of the period, the school was staffed by one European Missionary who was also responsible for teaching and administration. The consequence of this was that, the school had to be closed whenever the Principal was on leave and more so, the subjects which should have been handled separately were combined (:234). The

Missionaries tried to address the problem of staff shortage by using outside lecturers who would be hired to teach on part-time basis (Kago 2006). But this did not solve the problem wholly because only a few Missionaries with the necessary qualifications such as an ability to lecture in Kiswahili resided near Limuru (Lawi 2007). It therefore, proved difficult to have an extensive system of outside tutors able to take the responsibility for regular features of the curriculum (BOGDS = Board of Governors of the Divinity School 1939).

Another challenge was that the Divinity School had failed to attract well-educated Africans. For instance, Karanja points out that out of the fourteen (14) Kikuyu pastors who trained at the Divinity School between 1920 and 1937, only four had secondary education (1999:234). The status of the clergy was not one that encouraged recruitment among well-educated Africans (Mwangi 2007). In particular, the clergy's terms and conditions of service compared unfavourably with those of other professions. While the starting salary of a clerk with East African Railways in 1934 was 130 shillings per month, the maximum salary of an African Pastor was 100 shillings (Karanja 1999:234). Chapter seven of this study discusses that this problem has continued to affect the ACK up to today. In an attempt to address this challenge, Capon and other lecturers at the Divinity School did a follow-up on their students already in service and raised concern over the welfare of the clergy in the field. Capon was convinced that raising issues concerning the welfare of the clergy in various Church meetings would help the clergy to be more effective. For instance, in his annual letter Capon commented that,

Such meetings with the Bishop and Archdeacons of Kavirondo to discuss the customs of ordained men (sic) not being paid their wages regularly is of great importance. They rather do part-time ministerial work and for the rest of time support themselves by farming or trade (1939).

Again, this shows how difficult it was to develop a self-supporting indigenous Church in Kenya. The rapacious CMS Missionaries failed to relinquish top church leadership positions hence they were not very keen on developing a self-governing



Church in Kenya, but at the same time they so much emphasized on the Kenyan Church being self- supporting. They therefore strongly recommended that the African clergy be paid by their local congregation (Murianki 2007). The effect of this was that young and poor African congregations could not raise sufficient funds to pay their pastors well. As a result of this, the Church Ministry was viewed by most Africans, especially the educated ones as the ministry of the poor (Kago 2006). This led the well-educated Africans to seek employment in the secular bodies where the terms and conditions of service were better. This was detrimental in that it denied the Kenyan Church an opportunity to get well-educated leaders to lead it once the Missionaries left. Karanja (1999: 234) informs that most of the Africans who joined the Church Ministry as clergy did not have secondary education. In Chapter seven of this study, it is clear that this problem has continued to affect the ACK to date. One wonders how a Church led by “peasant” Priests can be fully self-governing and more so self-theologizing.

In 1938, Rev. Capon commenced a new course for Priests and the students were Revs. John Mark, J. Ngarachu, M. Njiru, N. Gacira, J. Ndisi and E. Oywaya. Oywaya was already in Priest’s orders but he had returned to complete his course (ACK Archives DSS file 1938). The students training for deaconhood were Baranaba Wache, Isaiah Musiga, Saulo Okelo, Eliakim Punda, Obadiah Mwangi and Obadiah Kariuki <sup>12</sup> (ACK Archives DSS file 1938). This course lasted for one year from March 1938 to March 1939 followed by a short Refresher course for priests from May to July 1939 (Carey 1976). On assuming the leadership of the Divinity School, Rev. Capon revised the syllabus (Cole 1960:12). The syllabus now included the Old Testament, New Testament, Doctrine, Church History, Apologetics and Pastoralia with an emphasis on systematic teaching in the classes of instruction for Baptism, practical work, including the actual running of a Mission somewhere as a corporate effort during the course (:12). Rev. Capon also stated that he would make some attempt during the course “to deal with the problems of sexual hygiene” (1939). This curriculum put great emphasis on the spiritual foundation for Christian Ministry. The role of the Minister was basically that of spiritual oversight over the congregation (Onyango 2003:17). Conventions and annual Pastors’

conferences were important aspects of life at the college. These were important for the renewal of individual life and they also enhanced interpersonal fellowship (Capon 1939). In his emphasis on the importance of these clergy conferences, Rev. Butcher had commented that,

Conference is a time of great blessing not only for the ones present, but subsequently for the congregations that they represent throughout the country. There is evidently growing desire for a deeper, spiritual teaching and fellowship with other Christians (1935).

Prayers and quiet time were viewed and encouraged as lifelines of the college. Capon believed that effective ministry could only be achieved by training Church leaders who had deeper knowledge of Christ and therefore good prayer life was part of the training in the Divinity School (Onyango 2003:17). Family Bible Study was encouraged and students and lecturers were part of the evangelistic teams. The students and their spouses conducted open-air services and had pastoral care sessions for the members of the institution and the communities around (Capon 1940). In 1939, the entire procedure for the selection of candidates for ordination was reviewed and the format agreed was as follows:

**a) Candidates for training**

- 1) Notification of vacancies and course by Board of Governors of the Divinity School.
- 2) Candidates to be chosen and recommended by the pastorates.
- 3) Candidates to be accepted by the Districts and names to be forwarded to African Church Council (ACC) with assurance of adequate support.
- 4) Candidates to be accepted by the ACC and forwarded to the Divinity School Board of Governance for acceptance or otherwise.
- 5) Acceptance of training is only probationary and conveys no assurance whatever of ultimate ordination (ACC 1939).

**b) Candidates for ordination**

- 1) Examining Chaplains' report to the bishop as to the results of the ordination examination.
- 2) The Principal of the Divinity School reports to the bishop as to the character and general suitability of the candidates.
- 3) In view of the foregoing reports, the bishop decides as to the candidates whom he considers worth of ordination.
- 4) The bishop communicates to the secretary of ACC.
- 5) The ACC secretary informs the district and/or pastorates concerned.
- 6) The Standing committee of ACC and the District councils and/or pastorates must satisfy the bishop to the titles (that is, as both location and support).
- 7) If satisfied as to the titles the bishop proceeds to ordination ACC 1939).

A further significant development took place in the same year (1939) when in July the Rev. Obadiah Kariuki, who was later to become the first Bishop of Fort Hall (later Mount Kenya), was appointed the first African member of staff (see end notes of chapter 2, No. 12). Obadiah Kariuki served in the Divinity School as a tutor and Assistant Principal (Kariuki 1985:4). This was again a step towards the development of a self-governing Church in Kenya. For the first time, an African was given an upper hand in the management of the Divinity School. Rev. John Kago (2006), who served as an Archdeacon during Bishop Kariuki's time, observes that the leadership skills that Kariuki attained as an Assistant Principal at the Divinity School may have helped him a lot when he became a bishop in 1955.

In 1940, there was a rapid change in the area of the training of Church leaders as for the first time the vitality of lay-church leadership was emphasized. Special emphasis was put on the training of lay church workers and grading by CMS of lay workers into lay leaders, senior and junior catechists was replaced by a system which reflected the changing needs of the African Church (Mbogo 2007). Three categories of lay workers were introduced. That is, Evangelists, Lay leaders and Quasi pastors (Karanja

1999:257). “Evangelists” implied a general term covering all lay church workers whose main duties included preaching, conducting baptism classes and visiting the villages (Kagema 2006:10)

Lay leaders were either Church employees or voluntary workers who were mainly responsible for conducting church services, taking baptism classes and whenever necessary, conducting burials. Later (from 1942) they were allowed to assist the priests in the administration of the Eucharist, particularly administering the chalice and reading the Epistle. However, they had to obtain a special license renewable yearly from the Bishop (Karanja 1999:238). Lay leaders were appointed by the bishop in consultation with the pastorates concerned and the ACC (:238). A quasi pastor was an evangelist or other person (often a lay leader) accepted by the ACC. He was often in charge of several Churches and was licensed by the bishop with the recommendation of the ACC (ACC 1936 & 1937). This was a remarkable step towards a self-propagating Church in Kenya. Self-propagation entails that all church leaders whether ordained or lay are involved. Mission is a collective responsibility and so a self-propagating Church needs to ensure that all its leaders, clergy and laity included are trained for it. Therefore, in that year (1940) the Principal, Rev. Capon and his assistant, Rev. Kariuki spent the whole year holding Bible courses for lay workers in different districts throughout the Diocese (Cole 1960:13). These courses were held at Limuru, Embu normal school, Maseno, Butere normal school, Kaloleni and Weithaga (Capon 1940). The course lasted for four weeks and was mainly held during the holidays when the normal school buildings were available (Karanja 1999:239). The students had to pay for the entire course themselves (:239). The fact that the students were able to pay for this training by themselves shows that the Kenyan Church was developing to be self- supporting. The popularity of these colleges had a three-fold significance. First, it reflected the great eagerness to learn in African people from all parts of the country and in very different circumstances (:239). Secondly, it revealed the desperate need for regular and methodological teaching and refresher courses for all African leaders, especially in the out-stations (:239) and thirdly,

it marked some good steps towards self-reliance (supporting) of the African Church as Africans sponsored their own training as we have already said above.

In 1941, a further course for ordinants was held in which students including Lazaro Otieno, Nathan Sila, Mishek Njenga, Gideon Githae, Ezbon Ngaruiya, James Golowa, Milliam Muta, Josiah Gicigwa, Eliakim Omulo, Herbert Ndwiga, Josiah Magu, Francis Kaara, Evan Agola, Isaiah Ongong'a, Mathayo Nandi and Elisha Olando were admitted to study for deacons' orders while Rev. O. Mwangi was accepted to read for priests' orders as well as to assist the Principal together with his assistant. With him was Rev. E. Apindi (Cole 1960:13). On 25<sup>th</sup> January 1942 Revs. E. Apindi, O. Mwangi and O. Kariuki were ordained to the priesthood at All Saints Cathedral Church, Nairobi (Crabbe 1943:5). On 19<sup>th</sup> December, 1943, Herbert Ndwiga, Gideon Githai, Ezbon Ngaruiya, Felix Nyoro, Francis Kaara, Nathan Sila, Elisha Olando and Evan Agola were admitted to diaconate while Revs. Andrea Odhiambo, Baranaba Weche, Eliakim Apunda, Isaiah Musiga, Saul Okelo and Shadrack Osere were ordained priests in St. Stephen's Church, Jogoo Road Nairobi (Cole 1960:13). The ordination of many Africans into priesthood and deacon hood shows the determination of Bishop Crabbe to develop a self-governing Church in Kenya.

In 1944, the Divinity School admitted the first group of students to be trained in English (Onyango 2003:22). The class consisted of Festo Olang' (who was later to become the first Archbishop of the Anglican Church of Kenya), Josiah Magu, Hesbon Nyong'o, Nehemiah Mwanda, Daudi Petro and Allan Madoka (ACK Archives DSS 1944). Most of these students were already trained teachers. They were recruited and encouraged to go for Divinity training (Onyango 2003:22). However, the standard of entry kept fluctuating. The Liaison committee had recommended that a deliberate effort be made in recruiting young people suitable for the Divinity School. The targets were mainly secondary schools and teachers' training colleges where students to be trained for Church leadership could be recruited (Capon 1944). This was another good step towards the development of a self-governing Church in Kenya. If you want to have effective church leaders who can be fully entrusted with leading the Church, then careful

recruitment is necessary. The people you train for the church leadership determine the nature and future of that Church. That is why it is detrimental to ignore the academic qualifications when recruiting leaders to be trained for the church mission. Some of these students became very effective church leaders when the Missionaries left. For example, Festo Olang' became the first Kenyan Archbishop in 1970 and for ten years he led the Church of the Province of Kenya (CPK) successfully.

The Liaison committee, however, maintained that academic qualification should not be a substitute to normal channels of acceptance to Divinity School. English was also not made a pre-requisite for entrance to the Divinity School (Onyango 2003:22). There was a big challenge in that people from different standards were placed in the same class and this made the lecturers ensure that they had to give information in a pre-digested form (Capon 1944). In 1945, further plans were discussed in connection with the method of the training of church leaders and the associated problem of the site of the Divinity School. It was resolved that,

Whatever the educational level reached by ordinants on entering their course, whatever the medium of instruction, wherever the course takes place, the syllabus of the instruction for the training of ordinants should be as nearly as possible the same ( BOGDS 1945).

The emphasis here was that no differentiation of the curriculum was to be there for the students of differing academic achievements. All of them were to undergo the same training system with a common curriculum. It was further also emphasized that,

The course in preparation for ordination to the diaconate be wherever possible of two consecutive years' duration . . . that a deacon should normally work for a year at least under careful supervision before returning for further instruction. The course in preparation for the priesthood should be of one year's duration (BOGDS 1945).

This was a shift from the initial set demand that the students first of all be trained as evangelists for one year, after which they returned home for practical work for not less than a year, then came back to the Divinity School for Diaconate training for another one year after which they returned to their Pastorates to serve on probation for

possibly not less than two years and then came back to the Divinity School for the Priesthood training which took a year. Under this system, preparation for the Priesthood took not less than six years. But with the newly suggested method (1945), preparation for the priesthood took about four years.

The core curriculum of the Divinity School comprised of eight (8) subjects: Old Testament (OT) and New Testament (NT) studies, Doctrine, Church history, Ethics, Pastoralia, Liturgies and Homiletics (Karanja 1999:232). The OT and NT courses consisted of an overview of the two parts of the Bible, followed by a detailed study of selected books; the doctrine course explored the fundamental teachings of the scripture; the church history course focused on the prelude to and cause of the reformation, the origins and present positions of denominations with special reference to those with missions in East Africa and the development of the present missionary work; and the Ethics course mainly involved informal discussions about the Christian duties with regard to the Church, home, tribe and country (:232). The pastoralia course covered many aspects of the pastor's work, such as visiting the sick and counseling the bereaved (Murianki 2007). The liturgics course was mainly practical and consisted of simple lectures on the history and use of various offices (Kago 2006). To ensure that students became effective preachers, the students' sermons were criticized on delivery apart from the class lectures on sermon preparation and construction (Carey 1976). Practical work included leading Sunday services and participating in evangelistic weekends (Karanja 1999:232). To Karanja (1999:232), this programme had twofold merit in that it sought to involve students as much as possible and to cover every aspect of Church Ministry. While this curriculum was good in that it covered many aspects of Church's life, we must note its demerit in that it was geared towards preparing African church leaders to be good preachers and not good leaders. A Church anticipating to be self-governing needed a curriculum that prepared African church leaders for an effective leadership and mission. Therefore, the lack of such courses as leadership skills, missiology, and or church administration in the curriculum makes us doubt the seriousness of CMS to develop a self-governing and a self-propagating Church in Kenya. In Chapter four of

this study, it is clear that this problem has continued to affect the ACK up to today. The curriculum used to prepare church leaders in the ACK is more less similar to the one used by the CMS with very little changes. This curriculum is therefore not relevant to the current Kenyan society.

In 1946, plans were made to transfer the Divinity School from Limuru to a site which was closer to Nairobi. Rev. Capon proposed that the issue of joint theological training should be raised once again. The bishop was not for this idea and when more land was acquired for the Divinity School, it remained at Limuru (Nthamburi 1982:128). In the same year (1946), Rev. Martin Capon and his family went on leave and Rev. William Owen was appointed the acting Principal of the Divinity School (Cole 1960:16). In 1947, fifteen (15) students namely Jeremiah Othuon, Nathaniel Mweri, Gershom Wangui, Stefano Kiteto, Jeremiah Washa, David Mzungu, Samuel Muhoro, Ladan Kamau, Jonathan Ewagala, J. W. Ogada, Simeon Nzuga, Paul Kibuti, Andrew Macua, Peter Owiti and Ezekiel Orodho returned to the Divinity School for further training (ACK Archives DSS file 1947). The staff, at this time, consisted of Rev. Owen assisted by Rev. O. Kariuki, Miss A. Bourne who was in charge of the women's work and Mr. Peter Kariuki who was the clerk (Cole 1960:16).

Rev. Owen, the new Principal had first of all to face the challenge of the Revival Movement. The Revival Movement had arrived in Kenya from Rwanda and Uganda in 1937, and it was a reaction to nominal Christianity prevalent in East Africa (Karanja 1999:245). Its main objective was not to make new Christian converts but to raise those who were already Christians to a new and a higher level of Christian living (Tuma 1980:175). Welbourn and Ogot (1966:10-11) inform that the Revival Movement emphasized public confession of sins, acceptance of salvation from sins by the "blood of Christ" and radical moral reform. The challenge was that most of the students in the Divinity School were from a Revival background. The Revival Movement was based on a non-critical acceptance of the Bible in its entirety as the inspired infallible word of God (Onyango 2003:22). The students with this background felt that it was futile to spend time on critical methods of Biblical studies (Onyango 2003:22). To these students,



the most urgent need was to prepare ordinants for aggressive evangelism in co-operation with the Revival Movement taking root in most parts of the country (Kago 2006). This shows how some of the African Christians including church leaders had lost vision on what their young Church mainly entailed. They wanted to be good evangelists but forgot that effective evangelism entails proper interpretation of the Bible. The attitude of the students towards Biblical studies makes one doubt the future of the African Church which was developing to be self-supporting, self-governing and self-propagating if these were to be its leaders. A Church led by visionless leaders cannot go very far and this might have affected the ACK to date.

Rev. Owen, however, felt that the Revival Movement only met part of the needs of the Church but not all needs (Owen 1947). He felt that the younger educated section of the Church was not significantly influenced by the Revival Movement (Owen 1947). He was optimistic that the most urgent need of the Church was its teaching ministry. He maintained that while most Christians were prone to be carried away by the extremes of the Revival Movement, the Divinity School should be given a thorough grounding in the Bible itself, positively and constructively presented (Owen 1947). This would produce African church leaders who knew how to interpret the Bible and apply it to the various life situations of the African people. This was a remarkable step towards a self-propagating and more so a self-theologizing Church suggested by this study as paramount to the young growing churches (see Chapter 2). The first reaction of students to critical thinking was consternation. It appeared to them that to admit the truth of any critical teaching or thinking would be tantamount to denying the truth of the revelation given in the sacred scriptures (Onyango 2003:23). However, Rev. Owen tried to make them understand that despite criticism, mild or severe, the Bible remains in all its fullness the word of the living God and the inspired records of God's revelation to humanity (Owen 1947).

In February 1948, nine of the students, namely L. Kamau, A. Macua, S. Muhoro, J. Othuon, R. Serony, S. Mzuga, S. Kiteto, D. Mzungu, and N. Mweri were made deacons (ACK Archives DSS file 1948). In the same year (1948), the issue of a joint

theological training was revisited again and after a long discussion, the bishop invited three of his clergy, one being Archdeacon L.J.Beecher to consult with the representatives of the Methodist, Presbyterian and Anglican Missions on the possibility of training their church leaders together (CMSEC 1948). After discussions it was considered desirable to establish a joint theological faculty in which all the three Churches (Methodist, Presbyterian and Anglican) would participate as part of an ordered and co-operative programme for the training of the ministry for the developing life of the younger churches (RCAMS 1948). It was agreed that the training be carried on at the CMS Divinity School at Limuru. A preliminary survey of the requirements in terms of staff, students and buildings was made to facilitate a three-year course. The students were to be admitted as follows:

Anglican students	-	16
Presbyterian students	-	8
Methodist students	-	2
<b>Total</b>	-	<b>26</b>

In addition, it was felt desirable to provide six additional places to host students coming in for a term's or even a year's refresher course, and to permit extra first-year students to be accommodated. This required an accommodation capacity of a minimum of thirty two (32) students per year (RCAMS 1948). It was also resolved that the salaries of European staff be paid by the respective sending churches while that of the African tutors was to be paid from funds at the disposal of the faculty (RCAMS 1948).

These proposals were accepted by the Divinity School Board meeting on 12<sup>th</sup> October 1948 (BOGDS 1948) and subsequently accepted by the authorities of the Presbyterian, Methodist and Anglican Churches (Cole 1960:17). On 18<sup>th</sup> October, a meeting was held between the Principals of St. Paul's Divinity School and P.C.E.A Divinity School so as to consider suggestions for a syllabus for the joint Theological faculty, if established in 1949 (Cole 1960:17). It was also agreed further that in 1949, a five-year experimental period of joint training which had been proposed by the

Representative Council of the Alliance Missionary Society (RCAMS) be undertaken (Cole 1960:17). If this proved satisfactory, then the United Divinity School would come into operation at the beginning of 1955, with its own constitution (:17). It was also agreed that the Church of Scotland Mission (CSM) and the Methodist Missionary Society (MMS) would provide two staff houses, one for the European staff and the other for an African staff and also build a double student house suitable for two married students. Together with this, they would also provide a European and an African member of staff (Imathiu 2007).

In the meantime, Rev. Canon Capon on his return from Furlough, England became the Rural Dean of Northern Highlands and so Rev. Owen continued as the Acting Principal of the Divinity School until the end of 1948 (Cole 1960:18). During this year, the deacons studying for priesthood were Revs. Festo Olang', Allen Madoka, Peter Mwang'ombe, Heshbon Nyong'o, Daudi Petero and Josiah Magu, while those in the preliminary year were Samuel Aloya, Fanuel Etemesi, Daudi Udali, Stanley Ikinya, Hezron Rachier, Richard Otiti, Salmon Kitololo and Nathaniel Kamosa (ACK Archives DSS file 1948). During the year Rev. Festo Olang' left in June to return home in preparation to leave for a year's course at Wycliffe Hall, Oxford, Rev. Allen Madoka left in July to go to the London College of Divinity and Rev. Josiah Magu left in July to take over the leadership of Kabete school (Owen 1948). Richard Ambrose Owiti died in Kiambu Hospital on 11<sup>th</sup> November, 1948 (Owen 1948). Cross-cultural interaction is important in leadership training for mission and so allowing Olang' and Madoka to go for further studies overseas was a good step towards the development of the African leadership by CMS which would in turn lead to a self-governing Kenyan Church.

In 1949, Rev. P. G. Bostock was appointed Principal of the Divinity School, a position he held until 1950, when he became the secretary to the African Council in Nairobi (Cole 1960:18). 1949 was the first year of the five-year experimental period in joint theological training between Anglicans, Presbyterians and Methodists. There were twenty one (21) Anglican students and seventeen (17) Presbyterian students in that year while two (2) members of staff, the Revs. R. A. Philip and S. Githii were Presbyterians

and Revs. E. Ngaruya, P. G. Bostock (Principal) and Miss M. H. Murray were Anglicans (Bostock 1949).

The year 1950 saw the reorganization of the school along the lines foreshadowed by the development programme (Cole 1960:18). There were no Anglican students for the first nine months of the year and the Presbyterians continued their studies alone under Revs. R. A. Philip and S. Githii (Bostock 1950). In the early part of the year, three semi-detached cottages were built, together with a classroom and library block (Bostock 1950). Communal cultivation of various plots around the Divinity School was also made with the aim of teaching the students the meaning of stewardship of the soil and also help them in their housekeeping (Bostock 1950). Stewardship was important in that it would help African Christians to be self-reliant. It was a good step towards the development of a self-supporting Church in Kenya. In September, 1950, a new course was began using a joint syllabus drawn up by CMS, CSM and MMS (Imathiu 2007). By then the students from the three Missions/churches were as follows: Anglicans -14, Methodists -2 and Presbyterians -1 making a total of 17 students (ACK Archives DSS file 1950). Ten (10) Anglican deacons also returned for the priests' course and on 24<sup>th</sup> June 1951, the Revs.D. Udali, P.Owiti, S.Kitololo, N.sMwanda, J. Ewagata, F. Etemesi, H. Rachier, J. W. Oganda and E. Orodho were ordained priests in St. Stephens's Church, Nairobi (Kenya Church Review = KCR 1951).

In 1951, the Rev. Stanley Good of CMS was appointed the Acting Principal of the Divinity School, while Rev. Robert Philip of CSM became the Vice-Principal (BOGDS 1951). The project for joint training continued to be encouraged with the aim of seeing the Divinity School become an 'organically united theological school (BOGDS 1951). At the same time, Swahili was echoed as the medium of instruction, particularly in the theological subjects in the curriculum, however, English was still emphasized as having an important place in the general curriculum (BOGDS 1951). Agriculture was emphasized as an important course in the curriculum. It was considered that most of the clergy would be returning to rural parishes and that training in Agriculture would stand

them in good stead (Cole 1960:20). The Liaison committee had stated the aim of the rural training project at the Divinity School as,

To create men (sic) to be pastors to a people in the midst of an Agricultural revolution. Train divinity students who are future leaders so that they can lead others by word of mouth. Create self-support for pastors by producing food on their own shambas, or church shambas using the best methods of husbandry. The project was also to enhance Christians' fellowship as students work shoulder to shoulder and also help to obtain funds for students' welfare and allowances (Liaison Committee = LC 1951).

Here again the importance of developing a self-supporting Church in Kenya was emphasized. A self-supporting Church would only be possible if the church leaders were taught on how to become self-reliant. That is why the Divinity School was very keen to implement the policy of the Church on development. As a first step, cash crops were to be developed as part of a balanced mixed farming system. It also advocated for sound cultural practices (Onyango 2003:29). It was against this background that the rural training project was commenced at the Divinity School. Therefore, in the following year (1952), the Divinity School Agricultural project, to be run in close association with the Divinity School, was started by Rev. Peter Kiddle, with the idea of providing demonstration. By participation in the farming activities, right methods of stewardship of the land were taught to the students (Cole 1960:20). Such kind of training would be very useful to the students when they returned to their rural parishes to serve as clergy as they would be in a position of fending for themselves without much reliance on their local congregations. Kiddle developed the theology of farming and stated that,

Farming is an integral and vital part of our Gospel to the people . . . We are entrusted with a Gospel, which can save to the uttermost. Those who believe all things become new. Here in Kenya, rural people are connected with the land and most receive a living from it. Is this saving power not to be reflected in their attitude to the soil and growing of food and keeping of animals? Can we not include in our curriculum the growing of food and rearing of animals? Can we not have a new attitude? No longer should a cow be seen as a mere token of wealth but a living creature to care for. When the shamba is saved the words of the Psalmist 'the earth is the Lord's,' begin to live. If Christ is able to save to the uttermost, Christians' shambas can and must be saved (1952:6).

Each student was expected to work on the Lord's Acre whose proceeds would go for mission work (Onyango 2003:31). The students were however not very interested with this farming project. This was because in spite of tirelessly working in the farms, their (students) allowances remained relatively low (Onyango 2003:31). For instance, in one occasion, the students were barred from going for holidays so that they could work on the farms. The students were not pleased with this decision and so when the Principal called them in the Chapel for discussion, one of them conducted a prayer saying that,

God, you know that those who wanted to do Agriculture applied and were admitted in the Agriculture colleges. With us we wanted to do theology and that is why we came to St. Paul's (BOG DS 1953).<sup>13</sup>

This however, did not interfere with the curriculum as rural agriculture continued to be part of the curriculum, but with a different emphasis. The policy was now endeavoring to integrate theological training with knowledge of theoretical and practical agriculture. Practicals were carried out whenever each student cared for the Lord's Acre (Onyango 2003:31). In 1953, Bishop Reginald Crabbe retired as the bishop of the Diocese of Mombasa and Bishop L.J.Beecher was appointed to succeed him (PUR 1994:114). Beecher was very keen to continue with the work of training Africans for church leadership and during his tenure as the bishop, the Divinity School experienced rapid growth (Mwangi 2007). He was very keen to develop a self-governing, self-supporting and self-propagating Church in Kenya (Olube 2007). He ensured that the existing joint training of church leaders between the Presbyterian, Methodist and Anglican Churches continued to flourish (Olube 2007) and in 1954 he made a statement about the future of the Divinity School in which he said that,

There was need to make provision for two types of instruction, there was first the teaching of theology which could be given inter-denominationally, and secondly there was the preparation for ordination. Here the responsibility for the form that such instruction should take lie with each of the co-operating Churches, whereas in the case of the former, the school would have authority to issue a certificate of Theology to all its successful students irrespective of their denominational affiliations. The school would have its own Board of Management ... (1954:11).

Bishop Beecher hoped that what was now a temporary experiment between the three churches could move forward to a more permanent condition (Beecher 1954:12). In view of this, he asked the Board of the Divinity School that met at Limuru to agree to the following formal statement,

This Board rejoices that it has been found possible to work together with the Presbyterian and Methodist Churches in East Africa for a period of five years in friendly co-operation, and it prays that the work that has been begun and the confidence that has been thus built up may enable a new step to be taken towards a definite relationship which govern this work in the future of the Divinity School, Limuru (BOG DS 1954).

This statement was unanimously adopted by the Divinity School (BOGDS 1954). This was a remarkable step towards an ecumenical co-operation in the training of church leaders. In January that year (1954), seven students had begun a course in English. These were Edwin Adinya, Julius Adoyo, Evans Ndori, Manasses Kuria (who in 1980 became the second Archbishop of the CPK ), John Mwamziri, Ibrahim Lithara and Lawi Imathiu (who in 1970 became the Presiding Bishop of the Methodist Church in Kenya) (ACK Archives DSS file 1954). The first five students were Anglicans and the last two were Methodists (ACK Archives DSS file 1954). In 1955, Rev. E. K. Cole was appointed to succeed Rev.R.S.Good as the Principal of the Divinity School. This also being the end of the five-year period of experimental co-operation saw the change of the name of the Divinity School to St. Paul's United Theological College. The change of the name became effective from 1<sup>st</sup> January 1955 (Nthamburi 1982:128). Since the five-year experiment period had proved reasonably successful, it was agreed that the college should go forward in faith in the new venture (Carey 1976). A tentative constitution was worked out (Nthamburi 1982:128), a building programme outlined, a Board of studies appointed for the right ordering of the courses and an endeavor made to recruit extra staff (Cole 1960:21). The total number of students at St. Paul's United Theological College, Limuru in that year (1955) was as follows

	Anglicans (CMS)	Presbyterians (PCEA)	Methodists (MMS)	Tanganyika
Year 3	8	3	-	-
Year 2	5	-	1	-
Year 1	5	3	2	1
<b>Total</b>	<b>18</b>	<b>6</b>	<b>3</b>	<b>1</b>

Total number of students was **28**.

(St. Paul's Archives, Students Register=SR 1955)

All the subjects for the first and third year were taught in Kiswahili and all those of second year in English (Cole 1955). The year consisted of three terms each of twelve weeks, ten weeks spent in lecturing and the remaining two for revision and examinations. A retreat was held during Holy Week (Easter) and immediately afterwards the students went to various emergency areas for a period of ten days to two weeks to engage in evangelistic work (Cole 1955). During the next six years, the college embarked on an ambitious programme of expansion with the aim of recruiting a larger and more qualified staff and also providing adequate facilities for the students (Cole 1960:22). It was hoped that more adequate training could be given at a higher academic level so as to produce church leaders who could effectively meet the rising demands of the rapid growing Kenyan society (Imathiu 2007). Ways and means were devised to ensure that the Theological College could attract more students of higher academic standard who were willing to offer themselves for pastoral training (Mbogo 2007).

In 1956, CMS, PCEA and MMS handed over their entire property to the College Council. These included CMS land and buildings, the SCM buildings and the MMS buildings (Cole 1960:22), valued at £25,540, £1,600 and £400 respectively (CMS Archives, St. Paul's United Theological College=SPUTC file AF 79/57). With the more highly qualified and the better facilities offered, it was resolved to aim at school certificate, that is, twelve years of education as being the standard of entry to the Theological College (CMS Archives, SPUTC AF 79/57). While this resolution was not



enforced at that time, the response in the appeal for more students was not encouraging. In 1960, two students commenced studying for the University of London, Diploma in theology (Cole 1960:23). These were Mr. George Wanjau (who later became the Moderator of the General Assembly of the PCEA) and Mr. Joshua Kembo (Imathiu 2007).

In 1961, Rev.E.Cole was appointed the Archdeacon of Central Kenya and Rev. J.O.Welsh became the Principal of St. Paul's United Theological College (Gitonga 2007). Rev. Welsh was a Presbyterian Minister (PUR 1994:24), unlike all the previous Principals who were Anglicans. In 1963, an External London University Bachelor of Divinity (BD) degree was inaugurated (Gitonga 2007) and three African students namely Elisha Wakube, Thomas Kalume and John Crispin Onyango commenced studying for the University of London BD examination (Cole 1960:24). The idea of training Africans up to the degree level was quite vital because the three Missionary Societies, that is CMS, CSM and MMS were preparing to leave Kenya after the attainment of the political independence. The Kenyan churches were to become autonomous under the leadership of African church leaders. In other words, they were to become self-governing in that it was the Africans themselves who would lead them, self-supporting in that it was the Africans who would support the running of these churches, self-propagating in that Africans would evangelize their fellow Africans and self-theologizing in that the African church leaders would interpret the Bible to their fellow Africans in a way relevant to their situations. If there were some well-trained church leaders then these would be relied on to offer leadership to the new Kenyan churches namely the CPK (now ACK), the PCEA and the MCK.

### 3.3.4 TRAINING OF CHURCH LEADERS IN THE ACK IN THE POST-INDEPENDENCE ERA

The independence of Kenya in 1963 ushered in a new era with new challenges for the ministry (Onyango 2003:33) and mission. The Anglican Church, just as the other

churches had therefore to reconsider the pattern of the ministry (cf. Onyango 2003:33). The Church was realizing that it had to keep pace with other departments of society. Independence saw the return of many Western Missionaries to their own home countries and African leadership continued to take root (Githiga 2001:46). The long awaited self-governing churches in Kenya came automatically. Many church leaders of mission-founded churches had not participated in the freedom struggle. The wind of change that was transferring leadership from the Europeans to the Africans thus favoured them (Githiga 2001:46). They, thus, became automatic leaders of the new churches as the Missionaries retreated to their home countries. The Church in Kenya was now considered to be self-governing, self-supporting and self-propagating. The African church leaders took the mantle of leading their own Churches with Charles Muhoro becoming the Moderator of the PCEA in 1961, Ronald Mng'ong'o the Presiding Bishop of the MCK in 1967, and Festo Olang' the Archbishop of the CPK (ACK) in 1970. We, however, need to ask the extent to which these Kenyan churches were self-supporting, self-governing and self-propagating. Did the new leadership change the image of the Church as the conscience of the society? During the colonial period the Church had collaborated with the Colonial government to exploit Africans.

Many Kenyans feel that political independence did not bring absolute freedom as many of them expected. Nthamburi (1991:5) explains that Africans had hoped that with the end of colonialism their ills would be a thing of the past. To their surprise, they discovered that human nature is such that it loves to oppress and exploit. After independence, the black Africans who took leadership roles in the new government continued to behave like their fellow colonial masters, exploiting their own blacks. The African leaders were just colonial masters with a black skin. Injustice is oppressive regardless of who perpetrates it. The political leaders continued to exploit their fellow Africans. This situation was aggravated by the fact that some of the church leaders of the time remained silent and supported the status quo. For instance, Githiga (2001:51) points out that after Kenya's independence, the close co-operation between the church leaders of the mainline Churches, the Anglican Church included, and Kenyatta's (first President

of the Republic of Kenya) government portrayed an image of a Church that was not awake to see the social evils that affected their flock and the citizens. He further explains that the new Kenyan government failed to ensure a fair distribution of wealth to all its citizens. Though much of the economy depended on agriculture and the availability of land, many Kenyans who had no land during the colonial period remained landless after independence. Many European farms were transferred to minority citizens especially to those close to the new government (:52). This has continued to affect the country up to today with endless tribal conflicts. The church leaders are also not exceptional as many of them retained the oppressive structures and constitutions used by the *Wazungu* to exploit Africans and used them to govern the new churches, and continue to support the status quo as far as their interests were guarded.

Bishop Gideon Githiga supports this view and says that the African Church failed to produce effective leaders who could effectively handle the post-independence challenges (2001:46). At St. Paul's United Theological College where most of the African church leaders were trained, modern theologies such as African and liberation theologies were not taught. This college that gave ministerial instruction to the future African church leaders was still in the hands of the expatriate Missionaries from Europe (:47). The instructors would not expose their students to any liberation theology and it was not until 1970's that the college's teaching on Christian responsibility within the political and social life of the nation was considered useful by some African older clergy. Despite the fact that the college was dominated by the white expatriates, all the students were Africans and therefore the latter started to interpret the Biblical liberation in the light of social and political liberation by mid 1960s (Gitari 2007).

The college that shaped the majority of church leaders in the 1950s and 1960s especially in the Anglican, Presbyterian and Methodist Churches rendered the Church complacent on the state's abuse of power, such as political assassinations and tribalism (Githiga 2001:47). In the Anglican Church for example the only two African Bishops, Obadiah Kariuki and Festo Olang' both trained at St. Paul's United Theological College remained silent during the 1969 Kikuyu tribal oath-taking until Archbishop Leonard

Beecher, himself an expatriate, challenged them to speak first as they were Africans (:50). It was worth noting that later in the post-independence Kenya, the most outspoken Anglican Bishops who fearlessly pointed out the social, political and economic evils committed by the government, that is, David Gitari, Henry Okullu and Alexander Muge were trained in England and America and none of them had studied at St. Paul's United Theological College, Limuru (Githiga 2006).

The other challenge was that St. Paul's United Theological College failed to attract well academically qualified students to be trained to serve the rapidly intellectually growing Kenyan society. The demand of the new government was the development of higher education so as to meet the challenges of Africanisation of leadership (Onyango 2003:33). The Ominde Commission on Education had emphasized education for leadership. Many lay people received a higher education and moved up to new jobs in the urban areas (:33) and since most of them had access to higher education they continued with studies (Kago 2006). The Royal Technical College, Nairobi (Currently University of Nairobi) was already producing graduates in many areas such as mathematics, economics, languages, and administration (Gitari 2007). The challenge of the Church was therefore to equally empower church leaders to serve in these new circumstances (Gitari 2007). The members of the staff of St. Paul's United Theological College tried to address the issue of better academic standards in training by visiting different high schools, speaking about the call to the Christian Ministry (Onyango 2003:34). Their aim was to impress upon the minds of young people the idea that the Christian Ministry was a calling, which required a high level of education, if the Church was to convey its message to the growing number of well-educated people in Kenya (Beck 1966).

Bishop Stephen Neill had conducted a study on Theological Education in different parts of Africa and his proposal led to the inauguration of the Association of East African Theological Colleges (AEATC) and St. Paul's United Theological College was one of the founder members of this association (Onyango 2003:34-35). The aim of the association was to "coordinate the work done in the field of theological training in

East Africa". It also aimed at higher standards of the training of ministries (AEATC= Association of East African Theological Colleges 1959). To Bishop Neill, the greatest challenge was for the Church to provide Ordained Ministers acceptable to the laity (Onyango 2003:35), and that is why he proposed the founding of one institution of higher training in East Africa which would offer pastoral training for people who had already attained degree level at the secular Universities and felt called to the Church Ministry (Gitari 2007). Such an institution would also offer higher level training to the clergy who already had diplomas in theology (Gitari 2007). The College Committee of St. Paul's United Theological College did not however take Bishop Neill's proposal as a priority and therefore asserted that, "We have nothing to do with the institution being described, as it would be a long time before we send a student to such an institution" (CC =College Council 1961).

In 1966, Diploma in theology courses were began under Makerere University of Uganda (Carey 1976). In 1968, Samuel Kibicho (a Presbyterian Minister and currently a lecturer at the University of Nairobi) was appointed as the first African member of academic staff (Imathiu 2007) and in the same year Rev. Wilfred Scott was appointed the Principal of St.Paul's United Theological College (SPUTC) succeeding Rev. Welsh (CC 1968). Later, Kibicho was joined by other Kenyan Africans such as Joseph Ikunyua, Horace Etemesi (the retired Bishop of Butere Diocese), John Nyesi and Jeremiah Anondo (Onyango 2007).The appointment of Africans as members of staff shows the Kenyan Church was also seeking autonomy in the area of ministerial formation. This was important in that, Africans were preparing their fellow Africans for church leadership. It was a good step for a self-supporting, self-governing and self-propagating Church. The idea of a self-theologizing Church is also observable here as Africans commenced to develop some theologies to fit their situations. The post-independence period saw the birth of the African Christian theology.

In 1970, Rev.Bruce Gannaway was appointed as the Principal of SPUTC (Onyango 2007), a position he held until 1972, when for the first time an African, Rev. Samuel Kibicho was appointed to head SPUTC as the Principal and Rev. Horace

Etemesi became the Vice Principal (Gitari 2007). This change of college leadership from the missionaries to the Africans coincided with the general transition of the Church from mission to autonomous African Church with African leadership, as in the same period (1970), Archbishop Leonard Beecher (a CMS Missionary) retired and the first African Archbishop, Festo Olang' was elected to succeed him as the Archbishop of the Church of the Province of Kenya (now the Anglican Church of Kenya). This implied that the African church leaders now controlled all the Church's affairs, including pastoral training, and thus the Kenyan Church was developing to become fully self-governing, self-supporting and self-propagating. However, there were many challenges encountered in spite of the fact that the Mission Societies had taken a considerable time to hand over the church leadership to the Africans.

The biggest challenge, however, was that when Kibicho and Etemesi took over the leadership of the College, some Churches complained of the rising cost of training per student. The salaries of the African lecturers had to be included in the College's budget (Onyango 2003:40). The Mission Societies had been paying the expatriate staff in the positions of Principal and Vice Principal thus subsidizing the budget (Mbogo 2007). It was now the African Churches, that is, the PCEA, MCK and CPK (ACK) that had to pay their African staff at the college. The main challenge of African administration was therefore finances and due to this, most of the sponsoring Churches preferred members of staff who were fully sponsored (Kago 2006). Some church leaders even recommended that a Missionary should fill the position of the Vice-Principal so as to solicit some training funds (Mbogo 2007). Some Churches went ahead to ask the College Council to re-examine the College budget (Onyango 2007). Due to this problem of finances, the Kenya Advisory Council for Training of Ordained Ministry (KACTOM) reduced the number of Anglican students at SPUTC to eleven (11) in 1974 (KACTOM = Kenya Advisory Council for Training Ordained Ministry 1973). The College was not even able to buy books and other teaching facilities and had therefore to rely on mission agencies for financial support (Kibicho 1975).

This leads us to ask ourselves whether the Kenyan Church was fully self-supporting, self-governing and self-propagating. What is the relationship between self-supporting and self-governing policies for the new churches? We ask this because the Kenyan churches including their training institution were now led by the Africans, but the same churches could not support themselves. The Africans wanted to retain positions of leadership in the Church, but at the same time wanted the missionaries to support them financially. In other words they wanted self-governance without self-support. This is deceptive as a beggar cannot be independent. The lack of self-reliance leads to *Ukoloni mamboleo* (neo-colonialism). The Kenyan Church may claim to be self-governing since it is led by the Africans themselves, but as far as it continues to rely on foreign donors for the running of its affairs, it is not self-governing as these donors influence how they want the Church to be run as a condition for funding.

In 1976, Rev. John F. Nyesi took over as the Principal of the College (Onyango 2003:41), until 1978 when Jeremiah Anondo was appointed to succeed him (Onyango 2003:42). The College however continued to encounter many socio-economic and even political challenges. For instance, on 12<sup>th</sup> March, 1980, the College had to be closed when the students went on strike between 7-11 March 1980, demanding the unconditional reinstatement of their suspended colleague (CC 1980), and cited the poor administrative structure in the College as the main barrier to College development (Gitari 2007). On the other hand, SPUTC continued to experience major financial hardships. In September 1982, when Rev. John F. Nyesi was re-appointed as the Principal of SPUTC, the College was nearly grounded because of serious financial crisis (Onyango 2007). This again concerned the whole problem of a self-governing and a self-supporting Church discussed above.

Nyesi reported that,

The college bus is grounded, hospital bills not paid,  
electricity not paid, staff salaries not paid, therefore  
there is low morale of staff. Students are not receiving  
their allowances and are nearly starving (CC 1982).

In 1978, the Association of Theological Institutions in Eastern Africa (ATIEA) set up a Bachelor of Divinity (BD) programme at SPUTC (Onyango 2003:51). This was possibly important as it would enhance the production of church leaders who could measure up to the standards of the society which had highly educated lay people (Kibiti 2007). Over all the years, St. Paul's United Theological College has been struggling to be recognized as an institution of higher learning in Kenya by the Commission of Higher Education and be allowed to offer theological degrees. But it was not until 14<sup>th</sup> September this year (2007), that St. Paul's United Theological College (SPUTC) was granted a charter by President Mwai Kibaki of Kenya to operate as a Private University (Daily Nation 2007, September), about 120 years down the line since its establishment at Frere Town in 1888.

### 3.3.5 EMERGENCE OF THE ACK BIBLE COLLEGES

The numerous problems encountered in the development of St. Paul's United Theological College, which was the only college entrusted with the responsibility of training full-time church leaders in the Anglican Church possibly led to the rise of many Bible institutes (later theological colleges) in the ACK in the post-independence era. St. Paul's United Theological College was already going through a difficult financial crisis and the sponsoring Churches could not meet their financial commitments and obligations to the college (Kibicho 1975). The poor administrative structure of SPUTC led to a conflict in roles between the denominational representatives (Onyango 2007) and even the Anglican Church which was initially the owner of the college was no longer recognized (Mbogo 2007). The number of students being trained at SPUTC was also reduced due to financial constraints in the Anglican Church (KACTOM 1973). The effect of this was that few African clergy were available to serve the rapid growing post-independence Kenyan society (Gitari 2007).

Various Dioceses in the CPK (now ACK) therefore started their own Bible Institutions which could easily attract funding from donors (Gitari 2007). The bishops



would also have direct control over these Bible institutes (Kago 2007) unlike before when no bishop had a direct control of St. Paul's United Theological College. Therefore, even the new Bible Institutions started were not self-reliant. The African bishops represented a self-governing Kenyan Church but their reliance on donor funds for the running of the Church's institutions reflects a Kenyan Church that was not self-supporting. As we have already argued in section 3.3.4, a beggar cannot claim to be independent and therefore, the CPK (now ACK), was not self-governing as far as it was not self-supporting. It was also not self-propagating as a self-propagating Church should be able to support its evangelists and pastors.

The earliest ACK Bible School was St. Philip's, Maseno which was started in 1948 by the missionaries as a centre of training evangelists (Mbatia 2007). Ordination training started in 1960 for "Assistant" clergy intended to serve under the clergy trained at St. Paul's United Theological College, Limuru but the number of pastorates rose so rapidly that the term Assistant was dropped (Carey 1976) and the people trained at St. Philip's Bible School became full vicars of various parishes (Mbatia 2007). According to Carey (1976) the emergence of various Bible schools in the Anglican Church was caused by various reasons. First, training in the Bible school was much cheaper than training at SPUTC. For instance, in mid 1960s, the total annual budget at St. Philip's Maseno was Ksh. 30,000/= which catered for more than 17 students in the college. Secondly, St. Paul's United Theological College was demanding higher educational standards and so, dioceses could not get people to go there. Thirdly, the rapid growth of Church and pastorates required new clergy quickly. St. Paul's United Theological College could not sufficiently provide clergy to serve that fast growing society. For instance, by the year 1971, St. Philip's Bible School, Maseno had trained forty (40) clergy, whereas in the same period only six (6) clergy had come to the Diocese of Maseno from St. Paul's United Theological College, Limuru.

The Anglican Church in Kenya was growing very fast. In 1913, there were about 913 Anglican Christians in Kenya; in 1937, there were 67,712 Anglicans; in 1962 there were about 200,000 Anglican Christians (PUR 1994:26); in 1970 there were 742,300

Anglican Christians; in 1975 there were 914,300 Anglican Christians, in 1980, there were 1,129,500 Anglican Christians (CPK = Church of the Province of Kenya 1980:11-12) and in 1994, there were about 1,858,200 Anglican Christians (PUR 1994:26). This rapid growth of the Anglican Church required sufficient clergy to serve it, yet St. Paul's United Theological College was not able to produce them. As a result, so many Bible colleges were started by various dioceses in Kenya after independence. These Bible schools included Trinity college, Nairobi; Coast Bible college, Mombasa; St. Andrews Bible Institute, Kabare, Bishop Kariuki Bible College Kabete; St. Paul's school of Divinity, Kapsabet; Macgregor Bible College, Murang'a, St. John School of Mission, Kosike and Berea Bible Institute, Nakuru (see the details of some of these colleges in chapter five). St. Philip's, Maseno had been started earlier. In 1988, the Provincial Board of Theological Education (PBTE) in line with the recommendation of Bishop Nzimbi commission reduced the number of theological colleges in the CPK (later ACK) to the current five (5) Provincial theological colleges (PBTE 1988). These are Bishop Hannington Theological College, Mombasa; St. Philip's Theological College, Maseno; St. Andrews College of Theology and Development, Kabare; St. Paul's Theological College, Kapsabet and Berea Theological College, Nakuru. Later, Carlile College, Nairobi was accepted by the PBTE as an associate member of the ACK Provincial Theological Colleges (PBTE 1993). More about these theological colleges is discussed in chapter five of this study.

### 3.4 CONCLUSION

In conclusion, we find that the equipping of ecclesiastical leaders through training is not a new phenomenon. In the pre-Christian Jewish community, the training of religious leaders was given an important place and all those who performed religious rituals for and on behalf of the community had to go through strict religious instructions. In the early years of the Christian faith, the Christians who were then regarded as leaders had also to be trained. Jesus Christ, the founder of Christianity, had also to train his close

confidants, that is, the disciples for three years. This preparation enabled them to spread his mission, vision, philosophy, and ideas for a long time after he had left them in spite of being lambasted by the Jewish fundamentalists and the Roman government. In many instances, the disciples had a lackadaisical approach to his mission, but Jesus, their leader and teacher had to ensure that they grasped most of the concepts entailed in his ministry and were ready to carry on his vision when he left them.

In the Anglican Church, the training of church leaders and evangelization have been close siblings. Since its inception in the nineteenth century at the Kenyan Coast, the Anglican Church has been keen to equip its leaders through training. This saw the beginning of a Divinity School in 1888 at Frere town and amid numerous challenges, the school has grown to become a university-St. Paul's University in which the Anglican Church owns 50% of the shares and the Archbishop is the chairman of the University Council. On top of this, there are six (6) Provincial Theological Colleges which train the leaders of the Anglican Church of Kenya. It is because of this that it can be correctly deduced that the Anglican Church is a "training Church" but the challenge which remains is whether currently the ACK has prioritized the training of its leaders in its systems and whether the ACK Dioceses have given this training the appraisal it deserves. This will be assessed in the next chapters of this study. A careful assessment of the history of leadership training in the ACK carried on in this chapter reveals that by the end of the year 1980, when most of the CPK Theological Colleges had been started, the CPK (now ACK) was not a self-supporting, self-governing and self-propagating Church. These mission strategies were only there in theory but practically they were not there.

## NOTES

1. Church leaders are generally referred to as servants. The model of leadership implied by Jesus Christ, the founder of Christianity was that of servanthood and calls his disciples to do the same. Church leaders (disciples) are not called to rule over others but to serve them (MK 10:42-43).

2. The word 'monk' comes from the Greek 'monachos' meaning "one who lives alone." The monks lived alone so that they could devote themselves free from the temptations of the world (Anderson 1984:74). Monasticism brought great benefits to the Church in the middle ages as it preserved the spiritual life of the Church and also preserved learning and ancient manuscripts during the Dark Ages when education was almost impossible to get (:80).

3. The effects of the Renaissance on Europe were probably similar to the effect that Western Education and Technology has had upon Africa in the last one hundred and fifty (150) years. Murianki (2007) explains that when the white man started to teach the Ameru of Kenya how to read and write at a place called Chogoria in 1910, to them (Ameru) this was a real magic being performed by the 'Mzungu'.

4. Bishop Alfred Tucker set an arduous schedule for the trainees at the Divinity school. Tucker became the Bishop of the Diocese of Equatorial Africa after the death of Bishop Parker who had succeeded Bishop Hannington after he was murdered on his way to Uganda on the instigation of Kabaka Mwanga (PUR 1994:15). It was Bishop Tucker who ordained Jones and Semler to priesthood. He also admitted Semler to deacon's orders in 1896. Bishop Hannington had only admitted Jones and Semler into deacon hood in 1885.

5. In the African mind, death by drowning could only be interpreted as a calamity brought about by the evil spirits. Though Africans had accepted Christianity, it was difficult to remove them from their traditional beliefs. This is possibly why Musa and Daniel could not continue with their training at the Divinity school after the death of their colleague, Mattayo, by drowning.

6. Josiah Aramoto was a Maasai and was to be trained to go with a European missionary to the Maasai community, he being of that tribe (Hamshire 1899).

7. The workers at the Divinity School were paid less than their colleagues in the imperial British East African company and the East African Railways. This led the more qualified students not to take up careers with the mission. There was brain drain as some of the mission agents left employment with the mission to work with the Government and companies where they were paid well.

8. This is a clear indication of how the Africans evangelized themselves. Sometimes evangelization in Africa has been implied as sole work of the western missionaries. But Africans did a lot as evangelists and their work was exemplary since they understood the African culture more than their western counterparts. Muriuki (2007) explains that the local African evangelist understood the African terrain more than the European “Bwana” (Lord) who was always smartly dressed and traveled in a land rover.

9. Bishop R.S. Heywood dedicated All Saints Church (now All Saints’ Cathedral) in Nairobi which had been built in 1917. All Saints Church was attended by the European congregation while the African Christians worshipped at St. Stephens Church on Jogoo Road, now the cathedral of the Diocese of Nairobi.

10. Rev. Jeremiah Awori is the father of the former vice-president of the Republic of Kenya, Hon. Dr. Moody Awori. Interestingly, Moody Awori having been brought up in a strong Anglican tradition is himself a Catholic. This supports the issues raised in this study (Chapters 3 & 6) that due to various reasons, some Anglicans have abandoned ACK to embrace other denominations. One of the major reason raised in this study as a cause of this, is lack of properly trained clergy who can effectively interpret the Gospel of Christ to fit the modern changing times.

11. Askari Kanzus were the uniforms commonly worn by the Colonial Administrators e.g. Chiefs, District officers and even policemen. The priest wore their vestments mainly on Sundays while conducting the mass or service. Africans could not see the difference between the colonial administrators and the priests as they tended to behave in the same manner.

12. Obadiah Kariuki together with Festo Olang’ were the first Africans to be consecrated as bishops of the Anglican Church of Kenya in 1955 (CPBD 2005). They were appointed Assistant bishops of the Diocese of Mombasa and consecrated in Namirembe cathedral, Uganda, on 15<sup>th</sup> May, 1955 by Archbishop Geoffrey Fisher of Canterbury. Obadiah Kariuki was made deacon in 1939 and ordained to priesthood in 1942. Between 1940 and 1945 Obadiah served as a Divinity school tutor and assistant principal (Kariuki 1985:4-5). In 1961, he was appointed the first Diocesan Bishop of the new Diocese of Fort Hall which was later called Mount Kenya (:6).

13. The controversy between the administration of the divinity school and the students concerning the Divinity school Agricultural project shows how from the beginning, the white settlers in Africa aimed at exploiting Africans by reaping their benefits. The African students were supposed to work in the farm, yet the ‘Mzungu’ was not very keen to allocate them individual plots so that they could benefit directly. Despite working in the farms, the students’ allowances remained low while the ‘Mzungu’ took the lion’s share. African students at the Divinity School therefore showed great resentment to this project.

## **CHAPTER FOUR**

### **AN ASSESSMENT OF THE CURRICULUM USED TO PREPARE CHURCH LEADERS IN THE ANGLICAN CHURCH OF KENYA**

#### **4.1 INTRODUCTION**

Chapter four evaluates the relevance of the curriculum used to prepare church leader in the ACK Provincial Theological Colleges. In section 3.3.3 of this study we found out that the ACK mainly trains its leaders in the five Provincial Theological Colleges namely St. Andrews, Kabare; St. Paul's, Kapsabet; Bishop Hannington, Mombasa; St. Philips's, Maseno and Berea in Nakuru. Carlile College, Nairobi was accepted as an associate member of the Provincial Colleges in 1999 making them six. In this Chapter we shall therefore look at the curriculum used in these six ACK theological colleges so as to determine the relevance of theological training in the ACK to the current Kenyan society. The nature of the curriculum used in the development of church leaders determines the ability of the Church to be self-theologizing. If the curriculum is poorly designed, then it means that the church leaders prepared for mission by it are not able to apply the Gospel to their various contexts and this makes them irrelevant. A Church led by such leaders lacks an important aspect in mission of becoming self-theologizing. This chapter therefore discusses the major issues of the Provincial Colleges' curriculum including its development, relevancy to the current society and the courses offered with the aim of determining whether the ACK is a self-theologizing Church. An assessment of the curriculum is vital because theological colleges of any Church largely determine the direction the Church will take. This view is supported by Chilver (1999:129) who states that, "As theological colleges go, so the Churches go. If theological colleges veer to the left with so many doubts of the Scriptures, the Church in time will be affected . . ."

## 4.2 DEFINITION OF A CURRICULUM

According to Collins Dictionary and Thesaurus (1990), a curriculum is a “specified course of study”. Hahn (2001:14) in his effort to define the term curriculum asserts that the meaning of the word curriculum is hard to describe precisely because it is used in many ways, on the basis of both broad and narrow concepts. In the broad concept, the curriculum has been defined as experience under guidance toward fulfillment of the purposes of theological training (:15). Whereas the total experience of the individual is certainly educative in the sense that he/she is learning from life at every moment, the entire complex of situations is not thought of as curriculum. In other words the curriculum is not the entire social situation within which the person acts and which he/she is interacting, but rather that part of it which is consciously planned to attain certain objectives and to realize certain purposes of theological training (:15). In this case, it is important that the theological training curriculum is designed with the aim of leading to the practice of the theologically-sound ministry. As Collins (1997:92) points out, these days in Missiology it is impossible to talk about theological soundness without introducing the concept of contextualization or “doing theology in context”. Theological soundness is synonymous with contextual theology. Therefore, the two major characteristics of a curriculum are that it is well-planned and it is also purposeful. It possesses order, structure, movement and direction. The idea of experience is also important because it indicates that the curriculum is not something extraneous applied to the learner (theological student), but a slice of life in which he/she is involved spontaneously, creatively and purposefully (cf.Hahn 2001:15).

In its narrower usage, the word curriculum means the total resources that are employed within such an ‘experience under guidance’. This usage refers more to the tools of the curriculum than to the curriculum itself (Hahn 2001:15). Mwenda (2007), just as many people would tend to think, explains that it makes more sense to refer to

these resources as “curriculum materials” rather than curriculum particularly when reference is to external items such as books, maps, projected films etc. Internal and personal resources involving people such as discussions, worship leaders, teachers, speakers, preachers etc, are also vital when it comes to describing a curriculum (Hahn 2001:15). Similarly it is important to consider other aspects such as community resources available, the underlying situations and events (Kibiti 2007). For instance, if you are preparing a theological training curriculum to prepare students who will serve in a society full of social injustices such as corruption, nepotism, tribalism, oppression of the poor, poverty etc, it is important that this is reflected in the curriculum so that the students are adequately prepared to meet the challenges (Gitonga 2007).

#### 4.3 THE CURRICULUM USED IN THE ACK PROVINCIAL THEOLOGICAL COLLEGES

It is important to note that as each college was started it developed its own curriculum. The challenge of this was that at a certain time the leaders of the ACK were prepared using different curricula depending on where one was trained. This was not easy for a Church that was struggling to promote unity among Christians of diverse communities in Kenya. Therefore, it was felt necessary particularly after the political independence to train the ACK leaders by use of a common curriculum. In this section we shall look at how the current curriculum used to prepare church leaders in the ACK was developed and what it entails.

##### 4.3.1 THE DEVELOPMENT OF A COMMON CURRICULUM IN THE ACK THEOLOGICAL COLLEGES

As we pointed out in chapter three of this study, until 1960s, the training of church leaders in the Anglican Church in Kenya was done at St. Paul’s United Theological College, Limuru. This trend changed at the beginning of 1960s, when as the country



struggled for political independence, the Church was also seeking to be autonomous. Therefore, after Kenya attained its political independence in 1963, the Anglican Church commenced to move slowly from mission to an 'autonomous Anglican Church in Kenya'. Two of the Kenyan African Anglican priests namely, Festo Olang' and Obadiah Kariuki had already been consecrated bishops in 1955 and in 1970, the Anglican Church in Kenya became a Province (Church of the Province of Kenya) and Festo Olang' became its first Kenyan Archbishop. As chapter two of this study reveals, this period saw the ACK (then CPK) experience a tremendous growth and the result of this was that the clergy produced at St. Paul's, Limuru were not sufficient to meet the rising demands of the rapidly growing Church (see chapters 2 & 5).

This led to the birth of several theological colleges in the ACK (then CPK) in various parts of the country (see chapter 5 for the details of these colleges). An important thing to note here is that when each theological college was started, its owners (the starting diocese) developed a curriculum to use there. This meant that each Bible College had its own curriculum. For instance, by 1978, there were already about six (6) Bible Colleges in the CPK (now ACK) training church leaders (see chapter 5) and each of these colleges had its own curriculum. Gitari (2007) asserts that this greatly affected the Anglican Church as the colleges were preparing church leaders who were supposed to serve a Church that was perceived to be one, yet what they learnt in these Bible Colleges was totally different. There was a common feeling from the church leaders that the Anglican clergy being trained in the Bible Colleges needed to be prepared using a common curriculum as this would enhance promotion of unity in the CPK (now ACK). It was felt that leadership training for mission needed to be carried out using a common curriculum as the CPK was one (Kago 2006).

On 28<sup>th</sup> March 1978, the Kenya Advisory Council on Training for Ordained Ministry (KACTOM), whose chairperson was Bishop Manasses Kuria (the then Bishop of Nakuru Diocese and later the second Archbishop of Kenya from 1980 to 1994), met at Imani House, Nairobi and among other things deliberated extensively on the vitality of having a common curriculum for the CPK (now ACK) Bible schools. The members

agreed that there was need to have a common curriculum for the Bible colleges, but this was left for discussion in the meeting which was to be held in 1979 (KACTOM 1978).

There was no meeting held in 1979 to discuss the issue of the common curriculum in the Bible colleges, however in 1980, the CPK (now ACK) formed a board to deal with the training of church leaders. This board was known as the Provincial Board of Theological Education (PBTE) and Bishop David Gitari (then Bishop of Mt. Kenya East and the Archbishop of the ACK from 1996-2002) was appointed as its chairperson (Gitari 2007).

This Board (PBTE) held its first meeting on 25<sup>th</sup> September, 1980, but the issue of a common curriculum for the CPK Bible colleges did to feature in its discussions. The second PBTE meeting was held on 7<sup>th</sup> October, 1980, at Imani House, Nairobi under the chair of Bishop David Gitari. The members noted that there were six (6) Bible colleges in the CPK (now ACK) and that each college used its own curriculum (PBTE 1980). These colleges were St. Philip's, Maseno; Coast Bible College, Mombasa; Macgregor, Weithaga; St. Andrew's, Kabare, Trinity College, Nairobi and St. Paul's Kapsabet. The members felt that as KACTOM had suggested there was need to have a common curriculum in use in all the CPK Bible colleges. This was however not agreed upon and was left for further discussion in the next meeting which was to be held in January 1981 (PBTE 1980). On 14<sup>th</sup> January, 1981, the PBTE held a meeting at Trinity College, Nairobi (ACK Archives PBTE file no. 2 , 1981) and after a long discussion on the importance of having a common curriculum in use in all the CPK (now ACK) Bible colleges, it was resolved with Minute **3/81** of that meeting that the PBTE holds a consultation of all the Bible colleges' Principals who were to discuss on the need of a common curriculum in all the Bible colleges and then report their findings and recommendations to the PBTE for action. It was agreed that the Principals hold an urgent meeting to discuss among other things a common curriculum and examination (PBTE 1981, January).<sup>1</sup> On 7<sup>th</sup> April 1981, the Bible Colleges' Principals held a meeting at Imani House, Nairobi chaired by the then chairperson of the PBTE, Bishop David Gitari to deliberate on the possibility of having a common curriculum in the CPK

Bible Colleges as the PBTE had recommended. The Principals present in that meeting were Rev. Gideon Ileri of St. Andrew's, Kabare; Rev. Samuel Muturi of Macgregor, Weithaga; Ven. Richard Mwabaga of Coast Bible College; Rev. Enos Ashimala of St Paul's, Kapsabet and Rev. Ben Wandabwa of St. Philip's, Maseno (Principals' Consultative Meeting = PCM 1981). This meeting resolved that it was important and necessary to have a common curriculum to be used in all the CPK (now ACK) Bible colleges as the Anglican Church in Kenya was one and therefore, the clergy needed to be prepared in a common way in all the Dioceses (:1981 ). It was then resolved that the preparation for a common curriculum commences immediately. The Principals further agreed to be meeting at St Andrew's, Kabare for this purpose (:1981).

In the PBTE meeting that was held at Trinity College, Nairobi on 4<sup>th</sup> November 1981, the Bible Colleges' Principals reported that the work of making the first draft of a common curriculum for the CPK (now ACK) Bible Colleges had started at St. Andrews Institute, Kabare and would be ready by April 1982 (PBTE 1981 November). The PBTE held a meeting at Trinity College, Nairobi on 9<sup>th</sup> March 1982 and reported that a common curriculum was ready and had been sent to all the CPK (now ACK) Bible Colleges for implementation (PBTE 1982). On 16<sup>th</sup> November 1983, PBTE held another meeting at Imani House Nairobi and it was reported that the PBTE had officially received the common curriculum from the Bible Colleges' Principals and had recommended it for use in all the CPK (now ACK) Bible colleges (PBTE 1983). The format of the curriculum syllabus was as follows:

1. Biblical Studies
2. Theology And Philosophy: Systematic Theology, Philosophical Theology  
Contemporary Theology & African Theology
3. Church History: World Church History, Early Church History &  
African Church History
4. Religion And Society: Comparative Religion & Ethics
5. Pastoral Theology: Spirituality, Pastoral Care, Counselling, CPK Structures,  
Christian Worship & Homiletics

## 6. Languages: English, Kiswahili, Greek & Hebrew

(See PBTE 1983)

On 24<sup>th</sup> January 1984, the Principals of the CPK Bible Colleges held another meeting at Trinity College, Nairobi to evaluate the common curriculum that was already in use having been recommended by the PBTE. It was pointed out that a common curriculum was already through and that the draft had successfully been experimented at St. Andrew's Institute, Kabare; St. John's School of Mission, Kosike; St. Paul's School of Divinity, Kapsabet and Coast Bible College, Mombasa (PCM 1984). Other theological colleges such as Macgregor Bible College, Weithaga were using St. Paul's United Theological College, Limuru's curriculum, while St. Philip's, Maseno, had been closed temporarily due to lack of students (PBTE 1984).

On 19<sup>th</sup> June 1985, it was reported at the PBTE meeting held at Imani House, Nairobi that the 1984 common curriculum had been completed and presented to the Provincial Synod in November 1984 for approval and that the Provincial Synod had accepted it. It was also noted that the common curriculum was already in experimental use in all the eight (8) Bible Colleges (By 1985 there were already 8 Bible Colleges in the CPK [now ACK] (see chapter 5). In the same meeting, the Provincial Certificate in Theology was introduced, and a Provincial Examination Council was established to set and mark exams (PBTE 1985).

Therefore, as from the year 1985, onwards there was a common curriculum in use in all the CPK (now ACK) theological colleges and the certificates awarded were recognized by all the Dioceses in the Province. With the provincialisation of the ACK theological colleges (see chapter 5), the recommended colleges continued to use a common curriculum, but this time they used the St Paul's United Theological College's diploma curriculum which had been launched in 1989 (see Onyango 2003:Xiii). This has continued up to date whereby all the students in the ACK Provincial Theological Colleges pursue a diploma or a certificate course in theology from St Paul's United Theological College, Limuru (now St. Paul's University). All the five ACK Provincial Theological Colleges (excluding Carlile College which is an associate member of PCC)

are constituent colleges of St. Paul's United Theological College, Limuru (Paul's University) and follow its curriculum (Githiga 2006). Apart from the diploma certificates which the students receive from St. Paul's, Limuru, those who do not qualify for the diplomas receive an ACK Provincial Certificate in Theology, but there is no special syllabus for this. The students still follow the St. Paul's, Limuru's curriculum (Kibiti 2007). Carlile College has got its own curriculum

#### 4.3.2 THE NATURE OF THE CURRICULUM USED IN THE ACK PROVINCIAL THEOLOGICAL COLLEGES

As we discussed in chapter two of this study, there is much rejoicing that the Anglican Church in Kenya is growing very fast. The biggest challenge, however, has been how the ACK should encourage her theology to rise up to the occasion to meet the needs of this growing situation. In other words, how the ACK should develop to a level of being a self-theologizing Church. Rev. Canon Moses Njoroge who is the current Principal of St. Andrew's College of Theology and Development in Kabare, calls those engaged in training men and women for the ministry in our society today to constantly examine whether the programmes offered at the ACK Provincial Colleges are relevant and contextual to meet the needs of Christians in their contemporary context (2005:4). Dr. Joseph Galgalo, an Anglican priest teaching at St Paul's United Theological College, Limuru also asserts that,

A theological curriculum is the most important of all the factors in the teaching of theology. It should be given the attention it deserves by all stakeholders in theological training in Africa to ensure that clergy and all people of God in our Church are taught with a relevant and contextual curriculum, which addresses the pertinent issues affecting them in the contemporary world (2004:25).

We need to examine the nature of the curriculum used in the ACK Provincial Theological Colleges to find out whether it is relevant and contextual as these two theological teachers, that is, Canon Njoroge (2005) and Dr. Galgalo (2004) have pointed

out. Is the curriculum used in the ACK Provincial Colleges geared towards developing a self-theologizing Anglican Church in Kenya?

Since early 1980s, when the idea of having a common curriculum for the ACK (then CPK) Bible colleges was agreed upon by the PBTE and approved by the Provincial Synod (see section 4.3.1), there has been a continuous attempt by the ACK leaders to have a pragmatic theological curriculum which aims at preparing effective church leaders who are able to meet the needs of the current society. This shows that the ACK has been keen to become a self-theologizing Church.

The 1984 Recommended Curriculum Syllabus for the CPK (now ACK) Bible Colleges suggested that pastoral training should take a minimum of three (3) years (CPK 1984:3). The suggested subjects to be taught in the CPK (now ACK) Bible Colleges throughout the three years of training were as follows:

**Year I:** Biblical Studies (Introduction to OT and NT), Church History (General), Doctrine, Christian Education, Pastoral Theology, Homiletics, Christian Worship  
Swahili & Spirituality

**Year II:** Biblical Studies (Themes), Church History, Doctrine, Christian Education, Christian Worship, Pastoral Theology, Christianity and Society & Ethics

**Year III:** Biblical Studies (Texts), Church History (Africa), Mission, African Traditional Religion (ATR), Homiletics, Christian Worship, Pastoral Theology, Ethics, Christian Education, Doctrine & Comparative religion (CPK 1984:3).

In the recommended curriculum syllabus, it was stated that the primary aim of the course and the philosophy behind this training was to train spiritual pastors who were academically-equipped for an effective pastoral ministry within the context of their environment (CPK 1984:2). This was an important step towards a self-theologizing Anglican Church in Kenya. The students who went through this training successfully were awarded Provincial Certificates in Theology.

With the provincialisation of the ACK Theological Colleges (see chapter 5), the Provincial Colleges adopted the curriculum of St Paul's United Theological College, Limuru. In 1989, a Diploma in theology programme had been launched at St. Paul's, Limuru (Onyango 2003:55) and it was to be undertaken by the students in all the ACK Provincial Theological Colleges. This was not a very encouraging move as it was a shift from the already started principle of self-theologizing where those who were planning for a common curriculum had its relevancy to the society in mind. St. Paul's, Limuru curriculum was too westernized to be relevant. This programme took three years. The ACK Provincial Colleges except Carlile College have continued to use St. Paul's, Limuru curriculum up to date where their students study for three years to get St Paul's, Limuru diplomas or certificates in theology. Therefore, the curriculum used in the ACK Provincial Colleges is that of St Paul's Limuru. This was possibly the beginning of the current problem in the ACK whereby the curriculum used in the Provincial Colleges produces leaders who are not relevant to the societies in which they serve. The un-indigenized St. Paul's, Limuru curriculum leads to an Anglican Church in Kenya which is not self-theologizing. If those people who were designing the ACK Bible Colleges' common curriculum continued with their work without relying on St. Paul's curriculum, they could possibly have produced a relevant curriculum, and the ACK would today be a self-theologizing Church. But because most of them were graduates of St. Paul's, Limuru and it would have been difficult for them to think against it. The format of the curriculum syllabus used in the ACK Provincial Colleges (following St. Paul's Limuru curriculum) includes the following courses:

- 1) Biblical studies: Introduction to OT, Introduction to NT, OT themes, NT themes, OT texts & NT texts.
2. Theology and philosophical studies: Systematic theology, African Christian theology & Introduction to philosophy.
3. Church history: General church history & African church history
4. Religion and Society: African traditional religion, Ethics, Sociology, Christian education & Introduction to religions.
5. Pastoral studies: Pastoral care, Christian worship, Homiletics, Counselling & Pastoral psychology.
6. Missiological and Development studies: Mission and Development & Mission and

## Evangelism

7. Health studies: HIV/AIDS

8. Languages: Greek&Hebrew

All the above courses are externally-examined at St. Paul's United Theological College, Limuru (now St Paul's University). However, there are other courses which are internally examined in the Provincial Colleges. These include Music and Research Methods (in some colleges). Initially, Anglicanism was another course that was examined internally by some Provincial Colleges, but on 2<sup>nd</sup> and 3<sup>rd</sup> July 2007, all the Principals of the six Provincial Colleges met at Trinity College, Nairobi under the guidance of the current ACK Provincial secretary Bishop Lawrence Dena to draw a common syllabus to be used in teaching Anglicanism. Therefore, as from next year (2008) all the students in the ACK Provincial Theological Colleges will sit for a common examination in Anglicanism and those who pass will be awarded a Provincial Certificate in Theology indicating that they did Anglicanism and passed (Dena 2007). The entire course in the Provincial Colleges takes a minimum of three (3) years and each year is divided into two (2) semesters. The specific subjects are done in each year and semesters as shown below:

### **Year 1-1<sup>st</sup> semester**

1. Introduction to Philosophy (optional)
2. General Church History I
3. Psychology I
4. Introduction to NT I
5. Introduction to OT I
6. Introduction to Religions I

### **Year 2-1<sup>st</sup> Semester**

1. OT texts I
2. NT texts I
3. Worship I
4. African Church History I

### **2<sup>nd</sup> Semester**

1. General Church History II
2. Sociology I
3. Introduction to NT II
4. Introduction to OT II
5. Introduction to Religions II

### **2<sup>nd</sup> Semester**

1. OT texts II
2. NT texts II
3. Homiletics I
4. African Church History II



5. Systematic Theology I

6. HIV/AIDS I

**Year 3 -1<sup>st</sup> Semester**

1. NT themes I

2. OT themes I

3. Christian Education I

4. Christian Ethics I

5. African Theology I

6. Pastoral care I

7. Development I

8. Mission and Evangelism I

5. Systematic Theology II

6. HIV/AIDS II

**2<sup>nd</sup> Semester**

1. NT themes II

2. OT themes II

3. Christian Education II

4. Christian Ethics II

5. African Theology II

6. Mission and Evangelism II

**Note**

Research methods, Hebrew and Greek are ‘electives’ which means that students have an option of either choosing to do them or not.

It should also be noted here that though Carlile College is an associate member of the ACK Provincial Theological Colleges, it follows a curriculum different from the other five Provincial colleges. While the other five Provincial Colleges follow a common external curriculum designed at St.Paul’s United Theological College, Carlile College has its own curriculum designed internally. The exams are also set and marked internally. Like in other Provincial Colleges, training in Carlile College takes three (3) years, however while in other Provincial Colleges, the graduates are awarded Diplomas in Theology from St. Paul’s, Limuru, graduates of Carlile College are awarded a Higher Diploma in Theology from Carlile College (Mwangi 2006). The curriculum of Carlile College is designed in such a way that while they are in their first year, students do a certificate course in theology, when they proceed to the second year they do a diploma course in theology and in their third year they do a higher diploma course in theology (Williams 2007). While the other Provincial Colleges have semesters, Carlile College has terms with each year having three (3) terms but this is due to change next year

(2008) where it will also adopt the semester system ( Mwangi 2006). The main subjects offered at Carlile College are:

1. Biblical Studies – Biblical Literature & Biblical Theology
2. Mission Studies – Mission History, Missiology & Transformation
3. Pastoral Studies – Christian Worship & Counseling
4. Faith Studies
5. Theology – Systematic Theology
6. Moral Studies – Moral Theology
7. Human Studies
8. Languages – Greek And Hebrew
9. Practical Studies -Management Skills, Computer Skills & Communication Skills.

The courses are offered at Carlile College in a period of three years as follows:

**Year 1:** Christian Worship, Faith Studies, Systematic Theology, Missiology, Mission History, Communication Skills, Biblical Literature, Biblical Theology, Human Studies, Moral Theology & Transformation.

**Note:** In year I, students are mainly introduced to the main courses in the College.

**Year 2:** Missiology, Transformation, Biblical Literature, Mission History, Biblical Theology, Transformation, Computer Skills, Christian Worship & Faith studies.

**Note:** In year 2, the courses are practically approached to enable students understand how what they learn in class can be applied in various life situations.

**Year 3:** Biblical Literature, Transformation, Christian Worship, Missiology, Biblical Theology, Systematic Theology, Counselling, Management Skills, Human Studies & Mission History.

**Note:** Courses in year 3 are aimed at enabling students apply the various concepts learnt in class to their different contexts of ministry. The areas the students are to serve after completion of their studies are highly considered here.

If the two types of the curricula, that is, the one used at Carlile College and the one used in the other five Provincial Colleges are compared to each other, one finds that there are many similarities between them and very slight differences. Training in both of them takes three (3) years and there is emphasis on Biblical studies, Historical studies, Pastoral studies, Mission studies and languages. In both of them, however, there is less emphasis on Philosophical studies, where Carlile College completely ignores Philosophy and in other the Provincial Colleges, Philosophy is taken only as an introduction course and is optional, whereby students may either choose to do it or not. For example, in the other five (5) Provincial Colleges 'Introduction to Philosophy' is only done at St. Andrews, Kabare and Berea in Nakuru (Kibiti 2007).

There is also less emphasis on important courses such as Sociology which in the other five Provincial Colleges is only done as an introduction course (Sociology I) and Carlile College avoids it completely. Christian Worship is very much emphasized at Carlile College where it is done in all years, but in the other five colleges it is done only once as an introduction course (Worship I). A course in Psychology is less emphasized in both curricula, whereby in the other five Provincial Colleges it is done only as an introduction course (Psychology I), and in Carlile College it does not feature at all. In both curricula there is more emphasis on Comparative religion whereby in the other five Provincial Colleges it is referred to as an Introduction to Religions I & II while in Carlile College, it is referred to as Faith Studies and is done in all the three years. In mid 1990s Prof .J.N.K. Mugambi had lamented that in many Protestant Colleges, the ACK Colleges included, it appeared that some courses such as Philosophy, Sociology and Psychology were not valued as important courses for mission. Philosophy was even dreaded as an enemy of faith (1995:28). From the observation made above, this trend seems not to

have changed in the ACK Provincial Theological Colleges where Philosophy, Sociology and Psychology are not so much emphasized in the curriculum of all the six Provincial Theological Colleges.

Another observation is that there is little emphasis on practical courses such as management courses, computer studies and communication skills. Carlile College offers these courses though not with much emphasis, but in the other five Provincial Colleges, such Courses do not feature at all. While the internal syllabus of the other five Provincial Colleges has courses such as Music, Anglicanism and Research methods, Carlile College's syllabus lacks such subjects. This is quite dangerous considering the fact that most of the students at Carlile College end up by becoming ordained Anglican priests after the completion of their studies. An Anglican priest who has not studied Anglicanism in college cannot be expected to handle Church matters effectively, particularly the doctrinal issues. We need to take note of important courses lacking in the curricula of all the six Provincial colleges such as Leadership/administration, financial management, Human Resource Management, Public Relations, Chaplaincy studies, and Ecumenical studies.

#### 4.3.3 THE MAIN ISSUES ARISING FROM THE CURRICULUM USED IN THE ACK PROVINCIAL THEOLOGICAL COLLEGES

A careful assessment of the curricula used in the ACK Provincial Colleges tells a lot concerning the kind of church leaders we expect these Colleges to produce to serve the Church in the twenty-first century. The questions which are likely to continuously come in our minds is, "How relevant is the curriculum used in the Provincial Colleges to the current society faced with so many changes?" "Are the leaders trained in these colleges able to adequately handle the challenges of the twenty-first century?" "To what extent is the curriculum useful in terms of developing the ACK to be self-theologizing?"

An observation on the nature of the curricula used in the ACK Provincial Colleges, that is, the one used in the five Provincial Colleges and that of Carlile College

(see section 4.3.2 ) shows that these curricula are more Western than African. They were all designed following Western formats and up to now nothing has been done to indigenize or contextualize them. Thus the leaders they produce are irrelevant as they are not able to meet the needs of the rapidly-changing Kenyan society. Kagema (2007:2-3) defines indigenization as the act of making local or indigenous while contextualization is expressing in a particular context or situation. In this regard, the curriculum is either made local, expressed in a particular context or is designed to address the local needs of a particular group or society. Such a curriculum helps the Church to develop a theology that is relevant to its people. The Church, thus, becomes self-theologizing. The ACK is not a self-theologizing Church because the curriculum used to prepare her leaders has not given room to this mission strategy. It is designed using Western ideas, hence irrelevant to the Kenyan society. Galgalo (2004:27) says that the current curriculum used to prepare leaders for the Church in Africa needs to be contextualized and explains contextualization as the application of the subject matter, be it doctrinal or otherwise in its correct context. Any subject matter, which is not demonstrated or applied to its correct context, remains a mere theory.

The curricula used in the ACK Provincial Theological Colleges fail to address the major issues affecting the Church and society today. They emphasize so much on Biblical studies, Pastoral studies, and Historical studies, but fail to address the major issues affecting the society today such as leadership and administration, human resource management, financial management, conflict management, public relations and et cetera. Some courses, such as communication skills, counselling, sociology, psychology, philosophy, and computer skills are done in some colleges but are not given the attention they deserve. Some are done only once for the period of three years while other courses such as biblical studies are done throughout the three years. Apart from Carlile College where Missiology is given much attention, in the other five Provincial Colleges it does feature much in spite of its importance for the African churches. Pobee and Hallencreutz (1986:9) advice that,

Curriculum is important. But by itself it may not give the desired result. Curriculum should always be tied to such deeper issues as the aim of theological training, how it is related to God's act and purpose today and how it is related to the needs of today. In other words, curriculum must be an aid to discipleship today, helping the student to be meaningfully involved in what God is involved in today, following the example of Christ.

This is where the curricula used in the ACK Provincial Colleges have failed. They fail to address the pertinent issues affecting the Kenyan society today such as poverty, illiteracy, unjust political structures, unemployment, oppression of the masses by a few corrupt political leaders who have taken a lot of national wealth for themselves leaving the poor to survive with less than a dollar per day, ethnic animosity, perpetual tribalism and nepotism, and diseases. The five Provincial Colleges undertaking St. Paul's, Limuru diploma in theology have recently started to consider HIV/AIDS as an important subject in their syllabus. This is a positive development as HIV/AIDS is a real threat to humanity killing not less than 700 Kenyans per day. But we need to realize that it is not the only disease in Kenya or Africa. There are other diseases such as cancer, malaria, tuberculosis, diabetes and many others. The ACK Provincial Colleges' curricula fail to address any of these diseases.

There is also the issue of preaching. The common title given to a church leader whether ordained or lay is a 'Preacher'. This is in consideration that church leaders are called to be effective preachers who are able to feed their flock spiritually through the word of God. It is preferable to note the magnitude given to this important course commonly referred to as homiletics in the ACK Provincial Colleges' curricula. In the other five Provincial Theological Colleges, homiletics is done only once in the period of three years, while in Carlile College it is not done at all. This explains the kind of sermons we expect to hear from the graduates of Provincial Colleges.

The kind of the curriculum used in the ACK Provincial Colleges possibly explains why Rev. Canon Moses Njoroge, the current Principal of St. Andrews, Kabare

and the Vicar General of Kirinyaga Diocese has to deal with so many complaints from the Christians concerning clergy. Njoroge (2005:1-2) says that during his pastoral visitation and supervision of students in their Block placements (Internship), many Christians complain that some clergy who have graduated from St. Andrew's Theological College, Kabare in the last ten years and who are currently serving in the ACK have been inadequately trained. The evidence of their inadequate training includes complaints by the parishioners of poor administration, poor public relations, poor interpersonal problems and clergy being unable to handle conflicts among Christians. Parishioners also complain of lack of zeal in evangelism and that many clergy have become "Sunday pastors". He goes on to say that there is also a complaint from parishioners that spirituality among clergy has greatly declined. Cases of immorality, laxity in ministry and financial mismanagement are cited as examples of this moral decay among clergy. Many parishioners are heard saying that "Something must be done about ministerial formation training programmes of clergy today" (:2). Some parishioners also complain that some clergy do not even know what Anglicanism is (:3). The issues raised by Rev. Njoroge concerning the curricula used in the ACK Provincial Theological Colleges and the nature of the clergy produced by these colleges need not to be taken lightly by the ACK leadership.

Njoroge (2005:11) cites the biggest problem of this as due to the fact that the ACK Provincial Colleges are well-known for their strong loyalty to traditional theology training received from the European and recently American missionaries. This loyalty to traditional training has resulted in theological programmes which are foreign and incomprehensible to the students. This is a real problem because a lot of time is spent in dealing with the theological thoughts of people like Schleiermacher, Bultmann, Barth, Tillich and others rather than those of Mugambi, Mbiti, Gitari, Nthamburi, Tutu, Kwesi, Nyamiti and many other Africans theologians, who understand the African Church better and what the real needs of African people are. Interestingly, an important course such as the African Traditional Religion (ATR) is missing in the both curricula. This has

created a problem in the ACK in that many years since its inception in Kenya it has not become self-theologizing.

#### 4.3.4 VIEWS OF THE ACK CHRISTIANS CONCERNING THE CURRICULUM USED IN THE ACK PROVINCIAL THEOLOGICAL COLLEGES

The author conducted a research to find out the feeling of the ACK Christians and gather their views concerning the curriculum used to prepare church leaders, particularly the clergy in the ACK. To achieve this, the researcher designed some questionnaires targeting some specific groups of Christians in the ACK, particularly the church leaders. There were questionnaires designed for bishops, clergy, lay church leaders, theological students and theological lecturers. The specific curriculum questions in the questionnaires asked two (2) questions which the respondents were given various options to choose their answers from. These were as follows:

- a) The curricula used in the ACK Provincial Theological Colleges are not properly designed to adequately prepare students to meet the needs of the rapidly growing Kenyan society.
  - Strongly agree
  - Agree
  - Disagree
  - Strongly disagree
  - I have no opinion
  - Others (specify) -----
- b) Which areas of the curricula do you think need to be improved to make pastoral training in the ACK more effective?
  - Biblical knowledge
  - Pastoral care and counseling
  - Communication skills



- Leadership/administration
- Financial management
- Moral theology
- Human resource management
- Public relations
- Preaching
- Others (specify) -----

Out of the 390 informants of this study, 232 respondents including 54 Clergy, 9 Bishops, 71 Lay church leaders, 80 Theological Students, and 18 lecturers responded to the above two questions. The analysis of the 232 responses received from the five groups of church leaders was as follows: Out of the 54 clergy who gave their responses to question “a” concerning the feeling that curriculum used in the ACK Provincial Theological Colleges is not well designed to meet the rising needs of the current society, 23 (43%) strongly agreed, 25 (46%) agreed, 2 (4%) disagreed and 4 (7%) had no opinion. This means that 89% of the clergy generally feel that the current curriculum in use in the ACK Provincial Theological Colleges is not properly designed to meet the challenges of the modern society which the church leaders serve after the completion of their studies in the Theological Colleges.

In question “b” concerning the areas of the curriculum that need improvements to make the training of Church leaders more effective, of the 9 areas which were given so that the respondents could choose from, the responses of the 54 clergy were as follows: Biblical knowledge was chosen by 3(6%) clergy, pastoral care and counseling 8 (15%), communication skills 46(85%), leadership/administration 51(94%), financial management 49(91%), moral theology 15(28%), human resource management 43 (80%), public relations 50(93%) and preaching 39(72%). On other areas which were not listed 21(39%), felt that teaching methodology needed to be included in the ACK Provincial Theological Colleges’ curricula, 25(46%) thought that some computer skills are necessary for a clergy and 38 (70%) felt that missiology is not given the attention it

deserves in the curriculum. This means that the major areas which the clergy feel that should be improved in the curriculum to make them effective for Church ministry and mission are leadership/administration (94%), public relations (93%), financial management (91%), communication skills (85%), human resource management (80%), preaching (72%), and missiology (70%).

The analysis of the nine (9) ACK Bishops who responded to the above questions is as follows: In question “a” 5 (56%), strongly agreed and 4(44%) agreed. This means that almost all the ACK Bishops (100%) do agree that the curriculum used in the ACK Provincial Colleges is not properly designed to prepare clergy who are able to meet the needs of the current Kenyan society. Concerning areas of the curriculum which the Bishops felt need to be improved, Biblical knowledge was chosen by 3(33%) Bishops, pastoral care and counselling 2(22%), communication skills 9(100%), leadership/administration 9(100%), human resource management 7(78%), public relations 8 (89%) and preaching 3(33%). Other areas not listed which the Bishops felt that needed to be included in the curricula are Church doctrine/Anglicanism 8(89%), computer knowledge 2(22%), missiology 5 (55.5%) and stewardship 1(11%).

Therefore, the major areas which the Bishops feel that need to be addressed in the ACK Provincial Colleges’ curriculum are leadership/administration (100%), communication skills (100%), financial management (89%), Anglicanism (89%), public relations (89%), moral issues (78%), human resource management (78%) and missiology (55.5%).

The responses of the 71 Lay church leaders were as follows: In question ‘a’, 24(41%) strongly agreed, 35(49%) agreed, 4(6%) disagreed, 1(1%) strongly disagreed and 2(3%) had no opinion. This indicates that most of the ACK Lay church leaders (90%) generally feel that the curriculum used in the ACK Provincial Colleges is not adequately designed to meet the challenges of the fast-growing society which they serve after the completion of their studies.

Concerning the areas of the curriculum that the Lay church leaders felt needed to be improved, the choices made were as follows: Biblical knowledge 17(24%), pastoral care and counseling 21(30%), communication skills 54(76%), leadership/administration

67(94%), financial management 69(97%), human resource management 59(83%), public relations 68(96%), preaching 62(87%) and moral theology 65(92%). Other areas not on the list cited by the Lay church leaders were conflict resolution 29(41%), stewardship 9(13%), computer knowledge 36 (51%), ecumenism 59(83%), mission 33(46%) and music 10 (14%).

Therefore, the major areas of the curriculum which the Lay church leaders feel that need to be addressed in the Provincial Colleges' curriculum for effective training are financial management (97%), public relations (96%), leadership/administration (94%), moral theology (92%), preaching (87%), and communication skills (76%). We also need to note the high number of Lay church leaders who cited such areas as ecumenical studies (83%), conflict resolution (41%), mission (46%) and computer knowledge (52%) though not on the list.

The responses for the 80 theological students were as follows: In question “a” 25(31%) strongly agreed, 38(48%) agreed, 11(14%) disagreed and 6(7%) strongly disagreed. This implies that most of the students in the theological colleges (79%) feel that the curriculum used to prepare them as future church leaders is not well designed to adequately prepare them to meet the challenges of the rapidly changing society in the 21<sup>st</sup> century. Concerning the areas of the curriculum which the students feel that need to be improved to make them effective for their future ministry (question “ b” ), the choices they made were as follows: Biblical knowledge 8 (1%), pastoral care and counseling 39 (48%), communication skills 59(74%), leadership/administration 78(98%), financial management 76(95%), moral theology 28 (35%), human resource management 74(93%) , public relations 69(86%) and preaching 28(35%). Those not on the list added by the students were Computer skills 61(76%), missiology 44 (55%) business studies/business administration 18 (23%), music 11(14%), Anglicanism 63 (79%) and political science 1(1%).

Therefore the main areas which students feel need urgent attention in the curriculum include leadership/administration (98%), financial management (95%), human resource management (93%), public relations (86%) and communication skills

(74%). We also need to note the many areas identified by the students yet not on the list such as computer skills (76%), Anglicanism (79%), missiology (55%) business skills (23%), music (14%) and political studies (1%).

The responses of the 18 Lecturers were as follows: In question “a” 11(61%) lecturers strongly agreed, and the remaining 7(39%) agreed. This indicates that most of the theological lecturers (100%) do agree that the curriculum used in the ACK Provincial Colleges is not properly designed to prepare students who can effectively meet the needs of the rapidly growing Kenyan society. Their responses for question “b” were as follows: Biblical knowledge was cited by 3(17%) theological lecturers, pastoral care and counseling 5(28%), communication skills 18(100%), leadership/administration 17(94%), financial management 18(100%), moral theology 9(50%), human resource management 14(78%), public relations 16(89%) and preaching 14(78%). The areas not on the list but were suggested by the lecturers as vital components of the curriculum were Development studies (13(72%)), Mission studies/missiology 11(61%), Computer skills 10 (56%), Anglicanism 12(67%), music 2(11%), Inter-personal relations 1(6%), Business skills 7(39%), social studies 4(22%), and family life education 1(6%).

Therefore, the main areas which the lecturers feel need improvements in the ACK Provincial Colleges’ curriculum are communication skills (100%), leadership/administration (94%), human resource management(78%), public relations (89%), preaching (78%). We must also take note of the areas not on the list suggested by the lecturers such as development studies (72%), Anglicanism (67%), mission studies/missiology (61%), computer skills (56%), business skills (39%), social studies (22%), inter-personal relations (6%), and family life education (1%).

In conclusion, a general observation of the responses from the ACK leaders who responded to the above questions concerning the curriculum used in the ACK Provincial Theological Colleges indicates that the ACK leaders and Christians generally feel that the curricula used in the ACK Provincial Colleges are not properly designed to adequately prepare church leaders who can effectively lead the Church in the twenty-first century. The Christians feel that the curriculum used in the ACK Provincial

Colleges is too “foreign” to address the needs of the African people (Githiga 2006, Kago 2006, Nzimbi 2006, Gitari 2007, Dena 2007, Mbogo 2007, Kibiti 2007 & Mwendwa 2007). There is a general feeling among Anglican Christians and leaders that the ACK Provincial Colleges’ curriculum seems to emphasize so much on biblical studies and pastoral care and counseling and yet it has failed to address the main issues affecting the society today. This makes it irrelevant and too weak to develop a self-theologizing Church in Kenya. The major areas which the ACK Christians feel that should be considered in the designing of the Provincial Colleges’ curriculum are communication skills, leadership/administration, financial management, human resource management, public relations, Anglicanism, computer skills and preaching. We must also take note of other programmes not in the list suggested by various groups of church leaders such as development studies, missiology, business skills and music. Bishops and lay church leaders feel that the moral standards of the clergy are not up to standard and this can be given some attention in the curriculum because the bishops are heads of the Church especially in their respective dioceses and lay leaders are the flock whom the clergy are supposed to pastor and they constitute the highest number of church members, hence their views cannot be taken lightly.

#### 4.4 CONCLUSION

The curriculum of any learning institution is very important as it determines the kind of products produced by that institution. If the curriculum is haphazardly done, the people produced by it are also haphazard and their work is haphazard. Just as a bad tree cannot produce good fruits (Mtt.7:18), a bad pastoral training curriculum cannot produce good church leaders. This is the challenge that the ACK faces. The Church (ACK) which has called this decade ‘A Decade of Evangelism’ (see ACK Synod 1999), expects to have well-prepared church leaders, particularly clergy to carry on her task of evangelization, yet the same Church is not keen on how her clergy are trained in the theological colleges. The clergy produced in these colleges are ‘half baked’ (Githiga

2006 & Gitari 2007), and as such cannot stand the challenges of the twenty-first century (Kago 2006). This has rendered the ACK not to be a self-theologizing Church, a mission principle which is very instrumental for any growing Church.

Due to the poor curriculum, theological training in the ACK is irrelevant to the current Kenyan society. As we have found out (see sections 4.3.2 and 4.3.3 of this study), the curricula used in the ACK Provincial Colleges are uncontextualised and therefore irrelevant. These curricula look more Western than African and as such fail to address the main issues affecting the Kenyan society today. There is more emphasis on biblical studies and pastoral care, yet the main issues affecting the society today are ignored. The current society has advanced so much technologically and therefore the theological training curriculum needs to put this into consideration. Any Church aiming to succeed in mission must be self-theologizing.

A theological college produces church leaders who are specialists in many areas including Counsellors, Christian educators, Youth workers, Music directors, Church administrators, Chaplains in schools, hospitals, colleges and other institutions, Missioners, Parish ministers and recently we have seen some of them join active politics. Some people say that “A pastor is a jack of all trades and a master of none”. This explains the many things that a pastor is supposed to do. This indicates the importance of having a holistic curriculum in the Provincial Theological Colleges which is designed to address all issues of life whether physical or spiritual.

A theological college is set to prepare men and women to serve God’s people in their particular cultures. Mugambi (1996:31) defines culture as the cumulative manifestation of people’s achievements over generations and physical space. He goes on to say that culture has six main pillars namely politics, economics, ethics, aesthetics, kinship and religion (:32). An observation of the ACK Provincial Colleges’ curricula (see 4.3.2) shows that they fail to address these major dimensions of culture, hence irrelevant to modern cultures. For them to be relevant, then the six pillars of culture suggested by Mugambi need to be put into consideration when they (curricula) are being designed. The preparation of the curriculum to use in the ACK Provincial Theological

Colleges should not be left only to the members of the Provincial Board of Theological Education (PBTE). It should rather involve all stakeholders where the views of all groups including Bishops, Clergy, Lay church leaders, youths, women, children and general church members are listened to. This will enhance a theological training curriculum which is relevant to all members of the society as their needs will be fully addressed. A curriculum designed with borrowed ideas from the West has no place in the African soil today. We need a contextualized curriculum in our theological colleges.

The main philosophy behind the curriculum that was used in theological colleges in the pre-independence times, particularly the one of St. Paul's United Theological College, Limuru was to prepare 'Mabwana wadogo' (Assistant Lords) who would assist the "Mabwana" (Lords) in achieving their mission in Africa. Their mission was to ensure that Africans were as much as possible submissive and loyal to the colonial precepts. Muriuki Rinjuu" (2007) in his Kimeru dialect says that "Gutari muchunku na mutungatiri (There was no difference between a colonial governor and a clergy). While the Kimeru word *Mutungatiri* means a servant, the Meru people were forced to refer to the Church ministers as *Mabwana* (Lords). This implies that the European clergy were *Mabwana* (Lords) while the few African clergy were *Mabwana wadogo* (Assistant Lords). This is the kind of a curriculum which the ACK has borrowed ideas from. We need a curriculum which prepares *Atungatiri* (servants) and not *Mabwana* (Lords). The ACK needs a curriculum which develops it to be self-theologizing so as to be relevant to the rapidly changing Kenyan society in this century.

## NOTES

1. The consultation of the CPK (now ACK) Bible Colleges' Principals was not only to discuss the issue of a common curriculum. It was to discuss other issues such as Theological Education by Extension (TEE), the challenges facing Bible Colleges and it was also to survey the needs of the Province (entire Anglican Church in Kenya) in terms of human resources and advise the PBTE. The survey was to include a projection of numbers of clergy and lay leaders in the CPK (now ACK) required to meet the pastoral needs of the congregations, parishes, schools, hospitals, urban areas and missionary areas, and then recommend to the Dioceses and the Province the best way in which these needs could be met (PBTE 1981).

## **CHAPTER FIVE**

### **AN EVALUATION OF THE ACK PROVINCIAL THEOLOGICAL COLLEGES**

#### **5.1 INTRODUCTION**

This chapter assesses the current situation of ACK Provincial Theological Colleges with the major aim of establishing whether they are adequate, if they are economically utilized, their relevance to the current society and what improvements they require. This chapter will also be used to assess whether the ACK is currently a self-sustaining/supporting Church as the nature of the theological colleges is likely to tell what is happening in the entire Church. The idea of whether the ACK is a self-theologizing Church shall also come in as we look at the relevancy of these theological colleges to the current Kenyan society. Do these theological colleges produce church leaders who are able to meet the needs of the rapidly changing Kenyan society? In other words “Are they viable?” Currently, there are six(6) Provincial Theological Colleges in the ACK namely, St. Philip’s Theological College, Maseno; St. Paul’s Theological College, Kapsabet; Bishop Hannington Theological College, Mombasa; St. Andrews College of Theology and Development, Kabare; Berea Theological College, Nakuru and Carlile College, Nairobi.

The chapter discusses the processes through which the Anglican Church of Kenya underwent to create the current Provincial Theological Colleges. It points out that leadership training for mission is an important aspect of the Church and it must therefore be understood that ‘provincialisation’ of the theological colleges without the peril of disintegrating the whole system of training in the ACK has not been an easy one. Most of the ACK theological colleges have been languishing in penury, yet it has not been an easy task to establish which of the colleges are peripheral so as to leave them out in the process of ‘provincialisation.’



## 5.2 TOWARDS PROVINCIALISATION OF THE ACK THEOLOGICAL COLLEGES

In chapter three of this study, it was noted that until 1960s, St. Paul's United Theological College, Limuru was the only theological college in Kenya entrusted with the work of training church leaders (clergy) in the Anglican Church of Kenya (ACK). After independence, the various dioceses of the CPK (ACK) could no longer rely on St. Paul's United Theological College to provide them with clergy/pastors as the Church was growing very fast and the clergy produced by St. Paul's United Theological College were too few to match this rapid growth. Training at St. Paul's, Limuru had also become very costly as high fees were demanded to train a single clergy, which then meant that dioceses could not afford to train sufficient clergy for their rapidly increasing parishes and congregations. The high academic standards required by St. Paul's United Theological College for those joining it for theological training also meant that the dioceses could not get people to take there. The result of this was that many CPK (ACK) dioceses started their own Bible Colleges where they could train their clergy. This is main reason as to why most of the ACK Theological Colleges were started. By 1980, there were already six (6) Bible schools which were started by various dioceses of the CPK (ACK).

These colleges were St. Philip's, Maseno started by the Diocese of Maseno, Coast Bible College started by Mombasa Diocese, MacGregor Bible Institute, Weithaga started by the then Diocese of Mount Kenya South, St. Andrews Institute of Mission and Evangelism started by the Diocese of Mount Kenya East, St. Paul's Kapsabet started by the Diocese of Nakuru and Trinity College of the Diocese of Nairobi. Church Army Africa College had been started in Nairobi in 1956 to train Anglican evangelists (ACK Archives, Theological Colleges File = TCF 1980).

By 1985, the CPK (ACK) Bible Schools had increased to nine (9) after the starting of Berea Bible Institute in 1984 by Nakuru Diocese, Bishop Kariuki Bible

Institute in 1984 by Mount Kenya South Diocese and St. John's Bible Institute, Kosike in 1984 by Maseno South Diocese (ACK Archives, TCF 1984). There is need to point out that these Bible Schools were started by the newly created Dioceses of Nakuru after the subdivision of the then Nakuru Diocese in 1983 to form the Dioceses of Nakuru and Eldoret, and Mount Kenya South Diocese after the subdivision of the larger Mount Kenya South Diocese in 1984 to form the Dioceses of Mount Kenya South and Mount Kenya Central. Maseno South had been formed earlier (1970) but the new Bishop, the Rt. Rev. Henry Okullu felt that his diocese needed its own Bible School since the already existing one, St. Philip's Maseno was located in Maseno North Diocese, where James Mundia was the Bishop.

This explains one of the challenges that leadership training in the CPK (now ACK) faced. Bishop Obadiah Kariuki of Mount Kenya South Diocese started his own Bible School simply because the already existing Bible School, MacGregor Bible School, Weithaga was located in Mount Kenya Central Diocese, Bishop Neville Langford Smith of Nakuru Diocese started his Bible School, Berea simply because the already existing Bible School, St. Paul's Kapsabet was located in the newly formed Diocese of Eldoret and Bishop Henry Okullu of Maseno South Diocese started his own Bible School, St. John's Kosike simply because the already existing Bible School, St. Philip's Maseno was located in the Diocese of Maseno North. Earlier in 1977, Bishop David Gitari of the Diocese of Mt.Kenya East had started his own Bible School, St.Andrew's Kabare simply because MacGregor, Weithaga was located in Mount Kenya South Diocese. This supports the issue raised in chapter three of this study that each bishop wanted to have a theological college which he would have direct control of.

The implication here was that as dioceses increased, the theological colleges increased, such that each diocese had its own theological college. This raised a lot of concern from the development partners such as the Partners In Mission Committee (P.I.M.C). The P.I.M.C complained that it was becoming difficult to support the many Bible Schools in the Church of the Province of Kenya (CPK) {now the Anglican Church of Kenya (ACK)}. It then recommended that CPK should have "Regional Theological

Colleges” rather than the small Diocesan theological colleges which every diocese had (P.I.M.C 1986). This committee (P.I.M.C) stated categorically that it was not in a position to support the many small theological colleges which were formed by the respective dioceses in the CPK (now ACK). The Church was therefore, called upon to act immediately and reduce these colleges if it wanted the support of the PIMC. The failure of the CPK (now ACK) to support its training institutions shows that by then (1980s), it was not a self-supporting Church, and the conditions made by the PIMC supports our earlier argument that “ There can be no self-governance without self-support”. In 1985, the Partners In Mission Committee (PIMC) wrote a letter to the then Archbishop of CPK (now ACK), the Most Rev. Manasses Kuria (now deceased) asking him to consider reducing the number of the CPK (now ACK) theological colleges to three or less Regional Colleges so that it could be much easier to support them (PIMC 1985). This led to the process of ‘Regionalization’ (later referred to as ‘Provincialisation’) of the ACK (then CPK) theological colleges.

### 5.2.1 PROVINCIALISATION OF THE ACK THEOLOGICAL COLLEGES

Following the recommendation of the Partners In Mission Committee (PIMC) that the CPK (now ACK) theological colleges be reduced to Regional Theological Colleges, the then chairman of the Provincial Board of Theological Education (PBTE), Bishop David Gitari of the then Diocese of Mount Kenya East called a PBTE meeting to deliberate on this issue. This meeting was held at Imani House, Nairobi on 15<sup>th</sup> June 1988 (PBTE 1988). The meeting was well attended by the representatives of all the nine theological colleges and the dioceses. In this meeting, the PIMC recommendation that the CPK (now ACK) theological colleges be reduced to Regional Colleges and the feasibility of this recommendation were meticulously considered by the board (PBTE 1988). After a lengthy discussion, it was resolved with minute **4/88** ‘Regional Theological Colleges’ that a Commission of five (5) people be set and be given a mandate to conduct a research on all the nine theological colleges in the CPK and then report their findings

and recommendations to the PBTE on its next meeting which was to be held on 21<sup>st</sup> June, 1989 (PBTE 1988).

A Commission of five people was formed whose members were Bishop Benjamin Nzimbi (then bishop of Machakos and the current Archbishop of the ACK), Bishop Stephen Njihia (then Administrative Secretary of Nakuru and current Bishop of Nakuru), Rev. Trajan Bwesigye (then a tutor at Carlile College), Rev. John Nyesi (formerly the Principal of St. Paul's United Theological College, Limuru, then [1988] the Director of Christian Community Services [CCS] in Maseno South Diocese and now deceased since 20<sup>th</sup> October 1988) and Miss Joyce Karuri (then a tutor at St. Andrews, Kabare). Bishop Nzimbi was appointed as the convener and the chairperson of this Commission which was called the "Bishop Nzimbi Commission" (PBTE 1988). Professor Jesse Mugambi (then chairman of the Department of Religious studies at the University of Nairobi and currently the Director of Starehe Boys' Centre) was to be the consultant of this Commission (PBTE 1988).

It should, however, be noted here that the idea of the formation of "Bishop Nzimbi Commission" by the PBTE was largely engineered by professor Mugambi. In January 1988, the PBTE had invited him to address its members assembled at St. Julian's Centre, Limuru. He gave a challenging address on the importance of the proper training of church leaders to equip them for effective Church ministry. He challenged CPK's (now ACK) idea of having so many small theological colleges which were inadequate and cited the importance of having one strong and adequate college entrusted with the task of training Anglican clergy. This would enhance a good utilization of CPK's (now ACK) resources. Many of the members present were fascinated by this suggestion including the chairperson of the PBTE, Bishop David Gitari (Gitari 2007).

The 'Nzimbi Commission' was to visit every college and meet with the committees running these colleges, assess the viability of these theological colleges, discuss the implications of the move towards regionalization particularly those related to ownership, finance, identity and management and recommend three or four theological colleges to be made "Regional Colleges" (Nzimbi 2006). In the PBTE meeting held on

21<sup>st</sup> June 1989 at Imani House, Nairobi, the ‘Nzimbi Commission’ reported that it had not visited the colleges as agreed due to lack of a written consent from the Diocesan Bishops of the dioceses where these colleges were located in view of the constitutional autonomy of the dioceses. The bishops assured the chairperson of the commission, Bishop Nzimbi that the Commission would face no opposition. The Commission was then given until the end of December 1989 to finalize the report and give it to the PBTE (PBTE 1989).

**a) Bishop Nzimbi Commission’s Report on Regionalization of the CPK (now ACK) Theological Colleges**

In the PBTE meeting held on 22<sup>nd</sup> January 1991 at All Saints Cathedral, Nairobi, Bishop Nzimbi, the chairperson of the Commission on “ Regionalization of CPK (now ACK) Bible Colleges,” tabled a detailed report on the findings of this Commission (see PBTE January, 1991). In its findings and recommendations the Commission had noted the following major points:

- i) The committee had felt that the CPK (now ACK) was training tribalistic clergy. It therefore felt that regionalization was long overdue as a way of making a cross-cultural breakthrough and enhance fellowship.
- ii) Regionalization was a very wise idea because the CPK (now ACK) personnel had been scattered all over these small Diocesan theological colleges thus hampering development and progress. To this Commission, bringing manpower (sic) together makes a big difference and the CPK will stop being viewed as the “Church of the Partitions of Kenya.”
- iii) Having each Diocese with its own Bible College weakens the central structure of the CPK and the training system. The Commission felt that autonomous Diocesan Colleges spent a lot of money, hence were uneconomical and wasteful.

- iv) Regionalization would create a forum for lecturers to challenge and to develop each other. This would prevent lecturers from “lapsing into heretism due to theological isolation.”
- v) Regionalization would ensure pooling together resources and putting them into reasonable professional use.
- vi) The Commission felt that the CPK had been left behind by Churches like PCEA, Methodists and Catholics (Bishop Nzimbi Commission 1991:12).

The Commission then recommended that,

- i) Students should be recruited from all over the Province and not just from within the region under which the College falls.
- ii) Recruitment of theological trained and qualified lecturers should be done giving consideration to the whole Province.
- iii) More clergy should be identified and encouraged to further their studies up to doctorate (PhD) level so as to create strong CPK academic strongholds in a society that was growing and changing so fast.
- iv) The tutorial staff in the Theological Colleges be offered better terms of service so as to motivate them.
- v) Four (4) Theological Colleges namely St. Philip’s, Maseno; St. Andrews, Kabare; Berea in Nakuru and Bishop Hannington Mombasa be considered for regionalization (Bishop Nzimbi Commission 1991:14-16).

After a long discussion on the report, the board (PBTE) accepted the recommendations of the Nzimbi Commission. It was resolved that the following four (4) colleges become the “CPK (now ACK) Regional Colleges”:

- i) Bishop Hannington Institute, Mombasa to serve the South Eastern region.
- ii) Berea Institute Nakuru to serve the Rift Valley region.
- iii) St. Andrews Institute, Kabare to serve the Central region.
- iv) St. Philip’s, Maseno to serve the Western region (PBTE 1991 January).

It was further agreed that the students for these four CPK (now ACK) Regional Colleges be selected by the PBTE and send to these Colleges. A Provincial College Council (PCC) was formed and each “Regional College” was to have a College Council which would include all the bishops in the region. The students for each College were to come from every diocese and the Colleges not selected for Regionalization would become Lay Training Centers. Some arrangements were made to start the Regional Colleges’ first intake in September 1993. Meanwhile, the property of the Regional Colleges remained the property of the dioceses where these Colleges were situated and the PBTE would form an implementing committee (PBTE 1991 January).

Another PBTE meeting was held at All Saints Cathedral, Nairobi on 30<sup>th</sup> July 1991 and an implementation committee was appointed. The members of the committee were Bishop David Gitari (chairperson), Rev. Samson Mwaluda [now bishop of Taita Taveta] (Secretary), Mr. Nunn (Treasurer), Bishop Wasonga [current bishop of Maseno West], Rev. Gideon Ileri [now bishop of Mbeere], Mr. Tom Malinda, Mrs. Mary Jalongo, Rev. Charles Gaikia [now bishop of Nyahururu] and Prof. Jesse Mugambi [then of the University of Nairobi and now Director of Starehe Boys’ Centre] (PBTE 1991, July). This implementation committee had to draw a programme for merging the Colleges, appoint the Colleges’ Principals, recruit students, recruit qualified tutorial staff, look at the financial implications, discuss the needs of the Colleges, propose what should be done, and draft a Provincial Colleges constitution (PBTE 1991, July).

On 16<sup>th</sup> June 1992, the PBTE held another meeting at St. Julian’s Centre, Limuru. In this meeting it was resolved that the term “Regionalization” be dropped and the term “Provincialisation” adopted which according to the Board was more meaningful and practical (PBTE 1992). Therefore, the Colleges were now to be referred to as “Provincial Colleges” and not “Regional Colleges” (Githiga 2006). In the same meeting, it was also noted that St. Paul’s Institute, Kapsabet had raised a complaint over its exclusion as a member of CPK Provincial Colleges. St. Paul’s, Kapsabet’s members had argued that it was illogical to consider St. Philip’s, Maseno as a Provincial College

and leave them. The members of St. Paul's Kapsabet felt that their College was more developed physically than St. Philip's, Maseno and that geographically they represented the Western region more than the Rift Valley. On top of this, they argued that St. Paul's, Kapsabet had proved its academic prowess as compared to other Colleges. This argument was supported by Rev. Gohan Beks who was the then Diploma secretary at St. Paul's United Theological College, Limuru (PBTE 1992).<sup>1</sup> The argument was considered viable by most of the members of the PBTE and therefore, the Nzimbi Commission was asked to review the whole issue of Provincialisation of the Colleges, which was now threatening to disintegrate the system of training in the CPK (now ACK) and give a rational recommendation on which of these two Colleges, that is, St. Philip's, Maseno and St. Paul's, Kapsabet should be accepted as a member of the Provincial Colleges (PBTE 1992). Meanwhile, the already four (4) recommended Theological Colleges continued to be recognized as the CPK (ACK) Provincial Colleges. St. Andrews, Kabare continued to serve the Central region which by then included the Dioceses of Mount Kenya South, Mount Kenya Central, Embu and Kirinyaga. St. Philip's, Maseno served the Western region whose Dioceses were Maseno South, Maseno North, Maseno West, Nambale and Katakwa; Berea College served Rift Valley region with the Dioceses of Eldoret and Nakuru, and Bishop Hannington Institute in Mombasa served the South East Region which had the Dioceses of Machakos, Mombasa and Nairobi (PBTE 1992).

An important point to note here is that, St. Paul's, Kapsabet which wanted to represent the Western region was located in the Diocese of Eldoret which was in Rift Valley region. But on the other hand, St. Philip's, Maseno which was in the Western region had very poor physical facilities with only two small classrooms, three small dormitories, three offices and three small staff houses as compared to St. Paul's, Kapsabet which had two big classrooms, eight offices, three well furnished staff houses, two big dormitories and another one under construction. In terms of human resources, while the Principal of St. Philip's, Maseno had a certificate in Theology, that of St. Paul's, Kapsabet had Master of Arts degree in Theology. In St. Paul's, Kapsabet, out of



the four tutors, three had post-graduate qualifications in Theology while at St. Philip's, Maseno none had post-graduate training (see Bishop Nzimbi Commission 1991:9-11). But since the core idea was "Regionalization" (Provincialisation) rather than the quintessence of the Theological Colleges, practically there was no way in which St. Paul's Kapsabet could represent the Western region since it was located in the Rift Valley region.

On 17<sup>th</sup> February, 1993, the PBTE held a meeting at St. Paul's United Theological College, Limuru to discuss the modalities for Provincialisation of the four CPK (ACK) Theological Colleges which was to take effect in September of the same year (PBTE 1993). In this meeting, the first Provincial Colleges Council (PCC) was inaugurated. Its members were the chairperson of the PBTE, the chairpersons of the four Colleges, the Principals of the four colleges, the bishops of the dioceses where these Colleges were situated, two other bishops nominated by member bishops, the Principal of Church Army in East Africa, the Anglican representative at St. Paul's United Theological College, Limuru and a maximum of two co-opted members, a man and a woman (PBTE 1993). It was the duty of the PCC to co-ordinate and harmonize the running of the four Provincial Colleges. It was also to appoint the Principals and tutorial staff, determine the criteria of selecting students for training, appoint chairpersons of the four Provincial Colleges, determine fees for students, distribute successful students to the four Colleges, solicit funds for the Colleges and draw up the constitution of the Colleges among many other responsibilities (PBTE 1993).

In this meeting also, the issue of St. Philip's, Maseno and St. Paul's, Kapsabet was revisited. The "Nzimbi Commission" was asked to report its new findings and recommendations concerning these two Colleges. The Commission still recommended that St. Philip's, Maseno was more fit and placed to continue being a Provincial College than St. Paul's, Kapsabet and therefore recommended the former for Provincialization. The representatives of St. Paul's, Kapsabet were very indignant with this recommendation of the Commission (Gitari 2007) and the PBTE resolved to contemplate more on this issue (PBTE 1993). After a long discussion and ex post facto

acknowledgement of the improvements taking place in these Colleges in terms of physical facilities, whereby the representatives of St. Philip's, Maseno argued that the British friends of Kenya Association had given them Kshs. 140,000/= to acquire more land and the representatives of St. Paul's, Kapsabet argued that they had a plan of putting up more classrooms, dormitories, and staff houses, it was resolved that the two Colleges be allowed to exist as Provincial Colleges alongside each other (Gitari 2007). This would continue for a period of three years and each of these two Colleges was supposed to prove itself (Nzimbi 2006). St. Paul's United Theological College, Limuru was given a mandate to watch these two Colleges closely and finally recommend to the PBTE which of the two Colleges should be considered for Provincialisation on the basis of which one had proved greater academic worth and excellence. The one recommended would become the fourth Provincial College (PBTE 1993).

This is how the current five (5) ACK Provincial Theological Colleges namely Bishop Hannington Theological College, Mombasa; St. Paul's Theological College, Kapsabet; St. Philip's Theological College, Maseno; St. Andrews College of Theology and Development, Kabare, and Berea Theological College, Nakuru came into being. The current situation of these Colleges in terms of their physical facilities, human resources, finances, and enrollment will be assessed in the next section (5.3) with the aim of determining their (Colleges') viability and ability to train church leaders who are relevant to the current Kenyan society undergoing rapid changes.

#### **b) Affiliation of Carlile College as an Associate Member of the ACK Provincial Theological Colleges**

Carlile College is a training branch of Church Army in East Africa (CAEA) which was started in 1956 as a centre for the training of Anglican evangelists. It should be noted here that, though Carlile College was not a Provincial College, it had representation in the Provincial Colleges Council (PCC) where its Principal continued to attend both the PCC and PBTE meetings. In 1996, Carlile College requested to be accepted as an

associate member of the ACK Provincial Theological Colleges. In the PBTE meeting held on 24<sup>th</sup> May 1996, at All Saints Cathedral, Nairobi, the then Provincial Colleges' registrar, Dr. Ben Knighton who was also the Principal of St. Andrews Kabare <sup>2</sup> reported that he had seen the prospectus and the syllabus of Carlile College and that Carlile College had requested to be considered as an associate member of the ACK Provincial Theological Colleges (PBTE 1996). The Council (PCC) looked at the areas of academic courses, fieldwork, faith formation, learning methods, practical placement and worship, capacity and staff of Carlile College (Knighton 2007). After this, the Council made the following recommendation:

It is important that the Carlile College students and staff be put alongside those from the Provincial Colleges in competitions, so that it is not isolated from CPK. Carlile College should not be seen as a second-rate or less skilled Ministry, neither should priests trained in the Provincial Colleges be perceived as uninterested in evangelism and determined to hinder the exercise of the Carlile College's gifts (PBTE 1996).

It was however noted that standards could not be easily compared. This was because Carlile College students did not sit for unseen examinations. The scale was also different with the Carlile College's scale extending up to 100 per cent, while St. Paul's United Theological College's Diploma and Certificate levels extended up to 75 per cent. Carlile College's lack of external marking system was viewed as more generous. It was also observed that calling a two-year Carlile College's course a diploma could be seriously misleading for the bishops while St. Paul's United Theological College's diploma and certificate took a minimum of three years. The council also observed that the Commission for Higher Education (CHE) in Kenya recognized only one standard of diploma which required at least three years of study. Anything below this was termed as a certificate (Knighton 2007).

It was resolved that Carlile College concentrates on training evangelists while the other Colleges should train church leaders aiming at Ordination Ministry. Carlile College's training though substantial was not to be considered as ordination training, "so that its students are not automatically thinking towards a rather different type of ministry from that of evangelists which they have been called, selected, gifted and trained"

(PBTE 1996). The ministry of evangelists was co-equalled with that of the Ordained Church Ministers (Gitari 2007). It was however recommended that, if at least after serving in a parish for three years, the bishop of a particular diocese felt that a Church Army Missioner, Captain or Sister does have the necessary skills to hold together a parish or he/she (bishop) has a parish that requires a particular evangelist or missionary skills in its vicar, then he/she should feel free to ordain such Carlile College trained students as full Anglican deacons or priests (Knighton 2007).

In the PBTE meeting held on 4<sup>th</sup> May 1999, at All Saints Cathedral, Nairobi, it was resolved with minute **10/99** that Carlile College officially becomes an associate member of the ACK Provincial Theological Colleges (PBTE 1999). That is why this study considers that though it is widely believed that there are five (5) Provincial Theological Colleges in the ACK, there are practically six (6) of them because currently, Carlile College trains quite a substantial number of the ACK leaders, majority of whom are ordained as priests in the various ACK dioceses as section 5.3 of this study reveals.

### **c) Bishop Githiga Commission of 1999**

Though the ACK Provincial Theological Colleges were reduced to five excluding Carlile College which was an associate member and whose management was totally different from that of the rest of the other Colleges, the Partners In Mission Committee (PIMC) was not satisfied by the whole idea as it had recommended only three or less Regional Colleges in the ACK (Gitari 2007). In its letter to the Archbishop dated 14<sup>th</sup> February 1998, the PIMC expressed its concern that the ACK had not hearkened to its recommendation that the ACK Provincial Colleges be reduced to either three or less Regional Colleges (PIMC 1998). The PIMC had stated that if the Provincial Colleges were not reduced then it would not support the five Colleges (Githiga 2006). This shows that by the year 1998, the ACK was still relying on donor funds to run its institutions hence not yet a self-supporting Church.

This prompted the then Archbishop of the ACK, Dr. David Gitari to call a PBTE meeting on 4<sup>th</sup> May 1999 to deliberate on this issue. In this PBTE meeting which met at All Saints Cathedral, Nairobi, Dr. Gitari who was also the chairperson of the PBTE brought to the attention of members the feeling of the Partners In Mission Committee (PIMC) that the ACK Provincial Theological Colleges be reduced further. Dr. Gitari reminded the members that the PIMC had recommended three Provincial Colleges but the PBTE ended up with five (PBTE 1999). In this meeting, Rev. Boniface Obondi who was the Provincial Colleges' Registrar at that time noted in his report to the Board (PBTE) that the whole idea of Provincialisation of the ACK Theological Colleges had not fared well. This was because the Colleges did not have facilities that could make them viable, collecting of students' fees was a serious problem, distribution of students to the Provincial Colleges had not worked well and governing of the Colleges from the Provincial level had become an unachievable mirage. The Registrar lambasted the entire system of training in the ACK at that time and made the recommendation that the ACK should have only one Provincial Theological College (Obondi 1999). Obondi's recommendation was important in that the five Provincial Theological Colleges were a burden to a Church that was not self-supporting and reducing them to only one College was necessary as the ACK would be able to support it with the little resources it had.

After a long discussion, it was resolved that a Commission be set to look at the five ACK Provincial Theological Colleges before any decision could be made (PBTE 1999). This led to the formation of "Bishop Githiga Commission" with minute **3/99** of the PBTE. The Commission was to establish the adequacy of the ACK Provincial Theological Colleges and make some recommendations which were to be reported to the Provincial Synod (Githiga 2006). The members of this Commission were the Rt. Rev. Dr. Gideon Githiga (the Bishop of Thika and the chairperson of PBTE), Rev. Boniface Obondi (Provincial Colleges' Registrar), prof. Jesse Mugambi (then of the University of Nairobi and now the Director of Starehe Boys' Centre), Rev. Margaret Ouma of Nakuru Diocese (now deceased) and Mr. Stephen Mugambi (then Administrative Secretary of Meru Diocese and now a Lutheran pastor) [See min 3/99 of PBTE]. Bishop Githiga

became the chairperson and convener of this Commission. It should be noted that Prof. Mugambi was still a member of Bishop Nzimbi Commission of 1988 (Prof. Mugambi, himself an Anglican, has contributed immensely to leadership training in the ACK).

On 10<sup>th</sup> July, 2000, the Provincial Board of Theological Education (PBTE) held a meeting at All Saints Cathedral, Nairobi, whose main agenda was to receive the report of Bishop Githiga Commission. The chairperson of the Commission, Bishop Githiga reported to the Board (PBTE) that the Commission had satisfactorily done the work which had been entrusted to it by the PBTE on 4<sup>th</sup> May 1999 of establishing the adequacy of the existing five ACK Provincial Theological Colleges (PBTE 2000). The Commission reported that it was able to establish the size of the land each College owns; the availability and maintenance of other physical facilities such as lecture halls, dormitories, chapels, libraries, and sanitation facilities; the student enrollment; the feeder dioceses; the number of teaching staff and their qualifications; financial status of the Colleges and the terms of service for both teaching and non-teaching staff (Bishop Githiga Commission 2000). The Commission further reported that after carefully evaluating the status of all the five ACK Theological Colleges, it had come up with some findings and recommendations which the PBTE could discuss and present to the Provincial Synod. Some of the specific recommendations which the Githiga Commission made were:

- i) St. Andrews, Kabare becomes the Provincial College to train all the ACK clergy for Diploma in theology programme.
- ii) Berea in Nakuru becomes a Technical and Vocational Training Centre for the ACK.

This would mean that the resources of all the five ACK Provincial Theological Colleges are amalgamated to leave only two Provincial Theological Colleges namely St. Andrews, Kabare and Berea in Nakuru (Bishop Githiga Commission 2000:12). The commission further suggested that the remaining three Colleges be utilized by their respective dioceses with St. Philip's, Maseno providing infrastructure for the expansion

of Maseno University College or using it as a primary school, Chaplaincy Training Centre or House Scheme which would help the community and the diocese a lot. St. Paul's, Kapsabet could offer In-service courses for clergy especially those with less than three years theological training and also act as the Diocesan Lay training Centre while Bishop Hannington, Mombasa could become a centre for Islamic Studies (Bishop Githiga Commission 2000:13). The Board (PBTE) discussed these recommendations and accepted them. The idea of having only two Provincial Theological Colleges in the ACK was well received by the Board members who recommended that the recommendations of Githiga Commission be implemented immediately (PBTE 2000). This was a good step in leadership training for a Church that was already not self-supporting because even if all the donors including the PIMC withdrew, the ACK could easily support the two colleges with her limited resources. With the resources put together the ACK was assured of the continuity of its training system and an adequate Theological College would prepare leaders for the ACK who would be well-equipped to run it amid numerous challenges of the twenty-first century. It was a profound move towards a self-theologizing and a self-propagating Church.

On 31<sup>st</sup> January 2001, there was a meeting of the ACK Bishops in Nairobi and in this meeting the issue of the future of the ACK Provincial Theological Colleges was raised. Bishop Githiga read the recommendations of "Bishop Githiga Commission" of 1999 to the Bishops. The House of Bishops<sup>3</sup> noted that by then, there were five ACK Provincial Theological Colleges and after the Commission had evaluated all of them, it had recommended that they be reduced to only two (2) so that they could become more manageable. The Bishops concurred with the findings and recommendations of the "Githiga Commission" and Bishop Githiga was asked to do the ground paper in readiness for further discussion in April 2001 (HB = House of Bishops 2001 January).

The ACK Bishops met again on 6<sup>th</sup> April in Nairobi 2001 to discuss the findings and recommendations of 'Bishop Githiga Commission' of 1999. This is the meeting that killed the idea of the Provincialisation of the ACK Theological Colleges in Kenya. The chairperson of the Commission, Bishop Gideon Githiga reiterated the recommendations

of the Commission that the ACK Provincial Theological Colleges be reduced to only two (2), namely St. Andrews, Kabare and Berea in Nakuru to enhance an effective training of the ACK clergy. The remaining three (3) Colleges that is, St. Philip's, Maseno; St. Paul's, Kapsabet and Bishop Hannington, Mombasa would be used for other Diocesan development projects (HB 2001 April). This meeting did not end well as the conclusion on whether the then existing five ACK Provincial Theological Colleges should be reduced to two or not was not made. The reason as to why the ACK Bishops felt that Provincialisation of Theological Colleges was not a practical idea is not clearly stipulated in the minutes of their meeting. Eight (8) years down the line, none of the recommendations of Bishop Githiga Commission of 1999 have been implemented by the ACK or PBTE.

The author wanted to find out why the Commission's proposal to reduce the ACK Provincial Theological Colleges had aborted yet the ACK Bishops had accepted it in their earlier meeting of January 2001. In his interviews with the retired Archbishop Dr. David Gitari, who was the head of the ACK when these recommendations were made and Bishop Dr. Gideon Githiga, who was the chairperson of the Commission and currently the chairperson of the PBTE on 3<sup>rd</sup> February 2007 and 6<sup>th</sup> April 2006 respectively, the author wanted to find out exactly why the recommendations of 'Bishop Githiga Commission' of 1999 were not implemented. These two are best situated to explain the cause of this. Archbishop Gitari blames "suspicion" as the major cause of this. He says that, "Some of the Bishops suspected that there was a hidden agenda in the whole process of the Provincialization of the ACK Provincial Theological Colleges" (Gitari 2007). According to Gitari (2007), the bishops coming from the dioceses where the Colleges were not recommended for Provincialization such as Bishop Hannington, Mombasa; St. Philip's, Maseno and St. Paul's Kapsabet felt that Provincialization of the Theological Colleges would not fare well with them as they would not have any direct control over Berea in Nakuru and St. Andrews, Kabare which the Commission had recommended for Provincialization. Gitari argues that "It should not be forgotten that these Colleges attracted many donors and so the Bishops could not easily part with



them” (2007). This was a big challenge as the Bishops were not keen on developing a self-sustaining Church in Kenya. They just wanted to retain the Colleges as they attracted some donor funding. They were not very keen on what would happen to the system of leadership training in the ACK if these donors withdrew their support. Prophet Hosea records the response of God to the priests who had refused to understand the ministry of priesthood entrusted to them by God. He says,

My people are destroyed from lack of knowledge.  
Because you have rejected knowledge  
I also reject you as my priests (Hosea 4:6)

Knowledge in this context entails the capacity of church leaders to understand the nature of their calling. The Church in Africa calls for knowledgeable leaders who are prepared to help it overcome the many emerging challenges especially in this century. Any church leader who is not developing an African Church which is self-supporting, self- theologizing, self-governing and self-propagating seems not to understand his/her ministry and he/she is likely to fail. The ACK church leadership thus needs to recognize the importance of having a system of leadership training that is self-reliant.

Bishop Githiga largely blames ‘tribalism’ as the major cause for this. He argues that there was the whole issue of “the Kikuyu factor”. St. Andrews, Kabare is located in the Diocese of Kirinyaga which is in Mount Kenya region. The inhabitants of this region are mainly the Kikuyus, Ameru and Aembu. This region is mainly associated with the political struggles of this country, as in 1950s the ‘Gikuyu, Embu and Meru Association’ (GEMA) community gave the Colonial government the strongest opposition culminating in 1963 with Kenya attaining its political independence and Jomo Kenyatta, a Kikuyu himself became the first president (Githiga 2006). During the country’s General Elections which are held after every five years, the communities in this region support a single candidate for the Presidency.

The Dioceses in this region also mainly train their clergy at St. Andrews, Kabare. Economically the area is very stable being located on the slopes of Mount Kenya. Berea Theological College is located in Nakuru. Quite a large number of the inhabitants of

Nakuru, especially in Nakuru town are Kikuyus. Therefore, when the Commission headed by Bishop Githiga, himself a Kikuyu recommended St. Andrews, Kabare and Berea in Nakuru as the only viable Colleges for Provincialization, the Bishops from other regions viewed it as a coup de grace aimed at ensuring that only the Kikuyus and the other GEMA communities benefit. As a result of this, the Bishops objected to the idea of reducing the five ACK Provincial Theological Colleges to only two and this explains why there are still five Provincial Theological Colleges in spite of Bishop Githiga Commission's recommendation that they be reduced.

In chapter two, we said that tribalism is one of the menaces hampering Mission in the ACK. The ACK is so much affected by tribalism such that it is divided into many "Tribal Dioceses" whose bishops must come from the tribes forming these Dioceses and the clergy from these tribes serve in these Dioceses. The challenge of tribalism is still an issue which the ACK should search for ways of dealing with if it has to succeed in its mission of "bringing all people into a living relationship with God through Jesus Christ" (see CPBD 2007 for the ACK Mission).

The researchers then wanted to get some direct views from the ACK Bishops on their feelings concerning the recommendations of "Bishop Githiga Commission" and also confirm the issues raised by Gitari and Githiga above. In the questionnaire of the researcher to the ACK Bishops, the question concerning the Githiga Commission was asked and the Bishops were required to express their feelings. Question no. 12 of the questionnaire administered to the Bishops asked:

In 1999, the PBTE appointed a Commission of five people headed by Bishop Dr. Gideon Githiga of Thika Diocese who is also the chairperson of the Provincial Board of Education and Training. The commission argued on the need for the rationalization and amalgamation of the resources in the ACK provincial theological colleges. What is your view on this issue?

The Bishops were then given options of selecting either highly recommend, recommend, do not recommend, no opinion and others. Where possible, they were required to explain their choices. Ten (10) of the thirty three (33) ACK Bishops responded to this question. This represents about one third ( $\frac{1}{3}$ ) of the total Bishops.

Two (2) Bishops (20%) highly recommended the suggestions of Bishop Githiga Commission, two (2) Bishops (20%) just recommended, four(4) bishops (40%) did not recommend and the remaining two (2) (20%) did not have any opinion.

A critical analysis of the responses of the ten (10) Bishops shows that out of the four(4) Bishops who supported the recommendations of Bishop Githiga Commission that the Provincial Colleges be reduced to include only St .Andrew' s , Kabare and Berea in Nakuru, three(3) come from Mount Kenya region and the remaining one comes from Nairobi region. Out of the four (4) Bishops who did not recommend the suggestions of Bishop Githiga Commission, three (3) come from Maseno region and one from Rift Valley region. The two (2) Bishops who had no opinion are both new Bishops, who possibly did not understand what has been happening in the ACK as far as the area of the training of church leaders is concerned.

The observation above therefore shows that both the former Archbishop of the ACK, Dr. David Gitari and Bishop Githiga, the current chairperson of the PBTE are right in their arguments that 'tribalism' has greatly affected the issue of ministerial formation (training of church leaders) in the ACK. This explains why the recommendations of 'Bishop Githiga commission', particularly the recommendation that ACK Provincial Theological Colleges be reduced to only two (2) have not been implemented up to date. The recommendations of the 'Githiga Commission' were supported by the Bishops who come from Mount Kenya region and those who come from Maseno and Rift Valley regions never supported them. During the post-election violence in Kenya, which occurred after the December 2007 elections, the fighting was mainly between these two regions, that is, Mount Kenya verses Maseno and Rift Valley. Even the Church had supported the "tribal Chiefs" and their Political Parties, thus when war broke out it could not be relied on to offer the solution. Anglican Christians from one part of the country viewed those from the other parts as their enemies. Since the Church is the conscience of the society, the ACK Bishops and other church leaders need to go beyond their tribal lines, if the ACK has to succeed in its mission in Kenya.

Details of the challenge of “tribalism and the tribal dioceses” to leadership training for Mission in the ACK are discussed in chapter seven of this study. However, from the analysis of Bishops’ response to the above question (no. 12), it is clear that in spite of the fact, that the Bishops are the leaders of their respective Dioceses and the Church in general, some are not aware of what is happening in the area of the training of church leaders. This argument is supported by the fact that 20% of the Bishops who responded to the above question had no idea of what is happening. One can easily ask him/herself a question concerning the future of the Church, if there are some Bishops within the ACK who do not understand what is happening around them concerning the present pertinent issues affecting the Church such as the training of church personnel, particularly the clergy. The ACK is very keen in prioritizing mission and evangelism in this century, but this is unachievable unless the area of the training of church leaders who are themselves to carry on the task is reconsidered.

Having looked at the development of pastoral training in ACK in the post-independence era and some of the challenges which have been encountered in this process, we now move further to evaluate the six Provincial Theological Colleges so as to establish whether they are adequate, if they are economically utilized and what improvements they require. Do the ACK Provincial Theological Colleges reflect an Anglican Church which is self-governing, self-supporting, self-theologizing and self-propagating?

### 5.3 AN EVALUATION OF THE SIX ACK PROVINCIAL THEOLOGICAL COLLEGES

In the last section (5.2), it was noted that the provincialization process of the ACK theological colleges, left the ACK with six Provincial Theological Colleges which are up to today used to train church leaders in the entire ACK. These are St. Philip’s, Maseno; St. Paul’s, Kapsabet; St. Andrews, Kabare; Bishop Hannington, Mombasa; Berea in Nakuru and Carlile College in Nairobi. This section aims at establishing the viability of

these ACK Provincial Theological Colleges. The study establishes the size of the land each college owns, the availability and maintenance of other physical facilities including classrooms, dormitories, chapel, library, recreational amenities etc; the current student enrollment, the feeder dioceses, the number of staff and their professional qualifications, the financial situation of these colleges including income and expenditure, source of income and the terms of service of the teaching and non-teaching staff.

### 5.3.1 A GENERAL SURVEY OF THE ACK PROVINCIAL THEOLOGICAL COLLEGES

**a) St. Philip's Theological College, Maseno:** St. Philip's Theological College in Maseno was started in 1948 as a centre for the training of African evangelists who could assist the Missionaries in the evangelization of Nyanza and Western Kenya. The idea of starting a college to train African evangelists who could evangelize their fellow Africans was a remarkable achievement towards an establishment of a self-propagating Church in Kenya. The first Principal was Rev. Evan Agola. This was another important stride towards a self-governing Church in Kenya. This however did not last for long. Rev. Agola led the College for a short period and it was then felt that an African could not lead an institution successfully as Africans still needed to "mature up spiritually." According to Ogendi (2007), the missionaries could still not believe that the Africans had matured enough to take leadership positions in the Church. This supports our argument in earlier chapters that the CMS missionaries were not very keen on developing a self-governing Church in Kenya as this would mean that they relinquish "power" very soon and give leadership positions to the Africans. This would have an adverse effect on both the Missionary and the Colonial governor as their major aim was economic benefit.

Therefore, Rev. Agola was replaced by Canon Butcher, who was himself a White Missionary (Carey 1976:4). Rev. Butcher was the Principal of the CMS Divinity School at Mombasa (later transferred to Limuru) from 1928 to 1938. He oversaw the transfer of

the Divinity School from Mombasa to Limuru in 1930 (see chapter 3). It was therefore believed that his experience at the Divinity School could be very instrumental in the establishment of St. Philip's Bible Institute at Maseno (Ogendi 2007). Butcher was later succeeded by Canon Pittway (Carey 1976:4). In 1956, Rev. S. Good was appointed the Principal of St. Philip's, Maseno until 1962 when Rev. C. Riddlesdell became the Principal. Rev. Good was the Principal of St. Paul's United Theological College, Limuru between 1951 and 1961 (see chapter 3), which implies that at some period between 1956 and 1961, he headed the two institutions, that is, St. Paul's Theological College, Limuru and St. Philip's, Maseno. Rev. Riddlesdell became the Principal of St. Paul's, Limuru from 1974 to 1976 (Onyango 2003 xii).

In 1960, Ordination training for "Assistant Clergy" was started at St. Philip's, Maseno. These "Assistant Clergy" were basically trained to assist the clergy trained at St. Paul's United Theological College, Limuru. The "Assistant Clergy" served under the clergy trained at St. Paul's, Limuru and their role was more pastoral than administrative (Ogendi 2007). It was only the clergy trained at St. Paul's, United Theological College, Limuru who were allowed to become Vicars of parishes. The "Assistant Clergy" trained at St. Philip's, Maseno became Curates (Orodho 2007).<sup>4</sup>

Later, there was a big challenge in that the number of pastorates or parishes rose so rapidly that this scheme of training "Assistant Clergy" never worked. The number of clergy graduating from St. Paul's United Theological College, Limuru was not enough to serve the rapidly growing congregations and parishes in Maseno region. This led to the term "Assistant" being dropped slowly by slowly and the clergy who were graduating from St. Philip's, Maseno commenced to assume leadership roles of parishes as vicars. Eventually, the clergy trained at St. Philip's Maseno started to be recognized as fully trained and as such were allowed to head parishes just as their colleagues from St. Paul's, Limuru (Carey 1976:5).

In 1960s, all the courses at St. Philip's, Maseno were instructed in Kiswahili (Carey 1976:5). Riddlesdell (1975:4) informs that the pattern of training at St. Philip's, Maseno included six(6) months in College where the students took some courses, then

one year out where the students usually served as Evangelists or in some cases Deacons and further six(6) months in College before ordination to Priesthood. Therefore, the entire course took two (2) years, but later the period in College was extended to two (2) years making the whole course take a minimum of three (3) years (Carey 1976:5).

Orodho (2007) explains that as time went on, the training of church leaders at St. Philip's Bible Institute, Maseno became more preferred than training at St. Paul's United Theological College, Limuru. There were several reasons to this. First, it was much cheaper to train at St. Philip's, Maseno than at St. Paul's, Limuru. For instance in 1962, the total annual budget at St. Philip's, Maseno was just Ksh.30,000 shillings while at St. Paul's it was almost ten times this figure (see Riddlesdell 1975:6). Secondly, St. Paul's, Limuru was demanding higher educational standards hence dioceses could not find people to go there. Most of the young people who had done well in their secondary education preferred secular jobs which were well paying and more satisfying to Church ministry which was viewed as the "ministry of the failures in life" (Kago 2006). Thirdly, the rapidly growing Church required more clergy to serve it, yet St. Paul's, Limuru could not meet this need. For instance, by 1971, St. Philip's Bible Institute, Maseno had produced forty (40) clergy to serve in the Diocese of Maseno whereas in the same period only six (6) clergy had come from St. Paul's, Limuru (Carey 1976:6). Fourthly, it was widely believed that the clergy trained at St. Philip's Bible Institute, Maseno fitted more happily into rural parishes because their economic expectations had not been raised so much as those from St. Paul's United Theological College, Limuru (Riddlesdell 1975:6).

Currently, St. Philip's Theological College, Maseno is located in the Diocese of Maseno North and it is just adjacent to Maseno University. This College mainly serves the Dioceses of Maseno North, Maseno South, Maseno West, Nambale, Butere, Bungoma and Bondo. Details of how St. Philip's, Maseno became a member of ACK Provincial Theological Colleges are given in section 5.2. The current Principal of St. Philip's, Maseno is Prof. Nancy M. Hardison. Nancy is a missionary from the Diocese of Sandiego in the United States of America (USA). She holds a PhD degree in Theology and she is also trained in Business where she holds a Masters degree in

Business Administration (MBA). She is now about 70 years of age. The fact that the Principal of this College which is an ACK Provincial College is still a Missionary from USA ,can tell a lot about the self-governance state of the ACK training institutions and their ability to develop a “four-selves” Kenyan Church, particularly to the Dioceses served by this College listed above. This is interesting because whilst we would expect some financial support from the ACK’s Partners in Mission abroad, we would not expect to be assisted with the leaders such as College Principals. A local Principal may be more ideal as the Church strives to be self-governing, self-supporting, self-theologizing and self-propagating.

**b) St. Paul’s Theological College, Kapsabet:** St. Paul’s Theological College, Kapsabet is located in the Diocese of Eldoret and mainly serves the Dioceses of Eldoret, Mumias, Katakwa, Southern Nyanza and Kitale. This College was started in 1963 as a Lay Training Centre and also as a centre for offering refresher courses to clergy. Later, ordination courses started to be offered as a way of meeting the rising demands of ordained church workers to serve the fast growing Church in Rift valley. St. Paul’s United Theological College, Limuru produced very few clergy posing a challenge in that, one clergy had to serve a very wide area with many Christians hence, ineffective (Saurey 2007). Training of lay people who were the majority in the Church for mission was as a good step towards a self-propagating Church in Kenya since the Church was growing very fast after independence yet the clergy available to serve it were very few.

The College was started in 1963 although its work was mainly ratified by the late Bishop Alexander Muge when he was elected the first Bishop of Eldoret Diocese in 1983.<sup>5</sup> Bishop Muge saw the success of his ministry in the availability of trained clergy and therefore when he was consecrated and enthroned as the Bishop of Eldoret, he used a lot of his Diocesan resources in developing St. Paul’s School of Divinity, Kapsabet (Saurey 2007). His value for the well-trained church leaders is evidenced in his address to the Diocesan Standing Committee of Synod on 14<sup>th</sup> August, 1984, when he observed that,



We consider Mission and Evangelism as paramount tasks of our new diocese. But I am alarmed by the low number of well-equipped clergy as well as lay leaders to carry on these tasks. I enunciate the importance of prioritizing the training of our church leaders if we have to be meaningful as a diocese to the people of Eldoret and Kenya as a whole, where injustice has become our main enemy. . . (Muge 1984).

The current principal of St. Paul's, Kapsabet is Rev. Christopher Seurey. Rev. Seurey hails from the Diocese of Eldoret and holds Masters Degree in Theology (MTh). He is currently 46 years old.

**c) Bishop Hannington Theological College, Mombasa:** Bishop Hannington Theological College is situated in the Diocese of Mombasa and mainly serves the Dioceses of Mombasa, Taita Taveta, Kajiado, Kitui and Machakos (see PBTE 1993). Until 1990, this College was known as Coast Bible College and it was located at Changamwe. In 1990, it was moved to Buxton estate near Buxton High School. Buxton High School was the first secondary school in Kenya (Kago 2006). The Coast Bible College (now Bishop Hannington Theological College) was started in the early post-independence era (1960s) as a centre for training evangelists to serve in the Coast region. The training of evangelists to evangelize the Coast was an important move towards the development of a self-propagating Church in Kenya. It did not, however, do well as it kept on being closed down due to various challenges such as lack of finances and teaching staff (Muramba, 2007). For instance, from 1972, the College was closed down only to be re-opened in 1976 with an ordination course in English (Kahindi 2007). Ordination training was vital in that it provided sufficient clergy to the rapidly growing number of parishes since it was becoming hard to train at St. Paul's, Limuru due to the high training costs involved (Muramba 2007). It was a great achievement for a Church developing to be self-governing.

When it was re-located from Changamwe to Buxton in 1990, the Coast Bible College's name was changed to Bishop Hannington in honour of James Hannington who was appointed as the first Bishop of the Diocese of Eastern Equatorial Africa when it

was formed in 1884. Bishop Hannington was murdered in October 1885 on his way to Uganda on the instigation of Kabaka Mwanga of Buganda (see CPBD 2007). The current Principal of Bishop Hannington Theological College, Mombasa is Miss Meg Merifield, a CMS Missionary.

**d) St. Andrews College of Theology and Development, Kabare:St.**

Andrews College of Theology and Development, Kabare was started by Archbishop David Gitari (the then bishop of Mount Kenya East Diocese and the immediate former Archbishop of Kenya) in 1977. This College is currently located in the Diocese of Kirinyaga and serves the Dioceses of Kirinyaga, Embu, Meru, Mbeere, Mount Kenya South, Thika, Mount Kenya West and Mount Kenya Central. When the Diocese of Mount Kenya (initially Fort Hall) was subdivided into the Dioceses of Mount Kenya South and Mount Kenya East in 1975, Bishop Obadiah Kariuki continued to be the bishop of the former, while Rev. David Gitari was elected bishop of the later. The training college of the two Dioceses remained Macgregor Bible College, Weithaga in Murang'a which was in Mt. Kenya South Diocese.

Macgregor Bible Institute of Evangelism and Social Outreach (as it was then called) was built in 1903 by the CMS Missionaries at Kigari in Embu as a centre for the training of evangelists (Mwangi 2007). We have already discussed the importance of training evangelists for a self-propagating Church. In 1944 it was transferred from Embu to Weithaga in Murang'a (Githiga 2006) and in 1959 it began to train Ordained Church Ministers (PBTE 1984) to cater for the rapidly growing pastorates in central Kenya (Mwangi 2007). Bishop Kariuki retired in 1976 and Rev. Sospeter Magua was elected as the Bishop of Mt. Kenya South Diocese. Both Bishops Magua and Gitari continued to send their students to Macgregor Bible College but this did not last for long before there was a conflict between the two. Bishop Gitari cites the main source of their conflict as their different philosophies or ideologies concerning the training of church leaders. Bishop Magua believed in the training of "old experienced people" for only six months after which he could ordain and post them to the parishes. Bishop Gitari was against this

idea of Bishop Magua and advocated for a system where young people particularly, those with good education backgrounds, could be trained for three years before they were ordained. The views of these two bishops need to be observed keenly. Bishop Magua felt that since the Church was growing very fast, training leaders for a long time meant that there were no sufficient people involved in evangelization. His thinking was not necessarily bad for a Church developing to be self-propagating, but then self-propagation entails that the people involved in mission are well-trained. Bishop Gitari's views were very relevant, in that, what he proposed was an ideal way of preparing leaders who were relevant to the African situation. Mission entails that the leaders are able to meet the needs of their changing societies. This is only possible if these leaders are well-trained. In other words, Gitari was advocating for a self-theologizing Church.

The two bishops could therefore not agree and in 1976, a meeting called at Kahuhia to resolve the issue of the training of church leaders between the two Dioceses did not end well when a motion was moved stating that, "Nobody should be allowed to start another theological college in Mount Kenya region." This motion was supported by majority of the members most of whom came from the Diocese of Mount Kenya South and this annoyed Gitari (Gitari 2007), who left the meeting swearing to start his own theological college (Miano 2007). Out of this meeting, St. Andrew's, Kabare was born.

As chapter seven of this study reveals, these are some of the challenges which have faced leadership training in the ACK since its inception. Conflicts between church leaders particularly bishops have been a force to reckon with when it comes to the training of church leaders in the ACK. For instance, during the same time when Bishops Gitari and Magua had problems on how to carry on the training of church leaders in their dioceses, Bishop Henry Okullu of Maseno South Diocese had similar problems with Bishop James Mundia of Maseno North Diocese. When these two dioceses were created in 1970 after the subdivision of Maseno Diocese, the training of their clergy continued to take place at St. Philip's Bible College, Maseno. St. Philip's, Maseno was located in the Diocese of Maseno North which was under Bishop Mundia. Bishop Okullu felt that Bishop Mundia had a lot of influence in St. Philip's Bible College, Maseno which fell

under his diocese. Because of this, Okullu was not happy with St. Philip's, Maseno and therefore started his own Bible Institute called St. John's School of Mission, Kosike in which he had a direct influence (Gitari 2007). This might have influenced Bishop Gitari a lot, because as Olube (2007), argues, "The two Bishops, that is, Gitari and Okullu were 'powerful Bishops' of 1970s and were always in competition for influence." Therefore, the Kahuhia declaration that nobody should start another theological college other than Macgregor, Weithaga could not stop Bishop Gitari from doing so.

In 1977, Bishop Gitari started a Bible Institute (St.Andrews) in his Diocesan offices at Embu where he started training the clergy of his diocese. The institute admitted the first eight (8) students and Bishop Gitari himself became the Principal. After a few months, this institute was transferred to Kabare in Kirinyaga and Rev. Patrick Benson, a CMS Missionary became its Principal. Bishop Gitari was able to solicit for funds from World Vision, Chelmsford Diocese and the Evangelical Lutheran Church (Germany) to develop St.Andrews Institute of Mission and Evangelism, Kabare (as it was then called). An important point to note here is that, though currently no theological college is located in the Diocese of Embu both Macgregor,Weithaga and St.Andrew's, Kabare were first started there. Reasons for their transfer to other areas remain unclear, though Gitari (2007) argues that he wanted to have a Diocesan Cathedral at Embu and a college at Kirinyaga so as to ensure a regional development balance. By then there were many complaints from the people of various areas that some places were being favoured when the Diocesan development projects were being initiated (Mwendwa 2007). The current Principal of St. Andrews College of Theology and Development is Rev. Canon Moses M. Njoroge. He holds a Doctor of Ministry (D. Min) degree and comes from the Diocese of Kirinyaga. He is now 56 years old and trained as a primary school teacher before joining the Church ministry. St.Andrew's, Kabare is the largest ACK theological college.

**e) Berea Theological College, Nakuru:** Berea Theological College is located in the Diocese of Nakuru and mainly serves the Dioceses of Nakuru and Nyahururu. The history of Berea Theological College goes back to the early 1960s when the newly formed Diocese of Nakuru started training evangelists focusing on mission to the farmers (PBTE 1985, June). The first Bishop of Nakuru Diocese, Neville Langford Smith who was consecrated on 24<sup>th</sup> September 1960 and enthroned as the Bishop of Nakuru on 11<sup>th</sup> February 1961 (see Thornton 2007:115), was concerned that the number of clergy being ordained after training at St .Paul's United Theological College, Limuru could not meet the needs of a rapidly expanding Church as each priest had up to 25 congregations to care for. The number of confirmations a year had grown from 400 to 1200 and baptisms from 1000 to 3600 many of whom were adults (:131).

The need for leadership training in the Church was therefore constantly in Neville's mind and he appealed to the Mission Societies to facilitate clergy training (Thornton 2007:132). This was a time just before independence and Bishop Langford Smith's plans of initiating the training of clergy was timely as the Kenyan Church was in its last stages of attaining autonomy. Training of clergy would ensure a self-governing, self-propagating and a self-theologizing Kenyan Church. Kago (2006) argues that though Bishop Neville Smith did not start Berea Theological College, his contribution towards its establishment is remarkable. He had the idea of starting Berea Theological College immediately he was appointed the Bishop of Nakuru in 1961 so as to train his diocesan clergy there, and even went ahead to start a Diocesan training centre for the evangelists. However, this did not take place until 1984 when the Diocese of Nakuru carried extensive renovations to revive Berea Training Centre under the initiatives of the Rt. Rev. Laadan Kamau Mbiu, who had been elected as the Bishop of Nakuru in 1980 after the then Bishop of Nakuru, Rt. Rev. Manasses Kuria became the Archbishop of Church of the Province of Kenya [now ACK] (PBTE 1985, June).

Right from the time when he was appointed the Archdeacon of Nairobi by Bishop Beecher in 1955, Neville Langford Smith was concerned that St. Paul's, Limuru was not producing enough clergy for the rapidly increasing pastorates in the Diocese of

Fort Hall (later Mount Kenya). For instance, in 1956, he decided to start training clergy in his own house at Weithaga where he lived with his family. He then trained two men namely Ben Njahu and Justin Muna for three months and requested Bishop Obadiah Kariuki to ordain them (Kago 2006). In his letter to Bishop Kariuki, he noted,

My Lord Bishop, you do realize the many challenges we are undergoing as we evangelize this part of Kenya, the area pastured by you. We need many African pastors to do the work of mission in Fort Hall yet St. Paul's is not able to produce the many. If we now decide to train more there, the process is lengthy and the finances are scarce. I make a special appeal to you to ordain Ben Njahu and Justin Muna, these faithful servants of our Lord Jesus Christ whom I have instructed for three months and convinced that they can perfectly do the work. . . (Smith 1956).

The training of ordained church leaders was officially started in Berea on 16<sup>th</sup> January 1985 (PBTE 1985). Berea is the second largest Provincial theological College in the ACK. The current Principal of Berea Theological College, Nakuru is Rev. Shadrack Mwangangi who hails from the Diocese of Nakuru and holds a Master of Theology (Mth) degree.

**f) Carlile College, Nairobi:** Carlile College is the training institution of an Anglican organization called 'Church Army in Eastern Africa (CAEA)'. CAEA was founded in 1954 during the Mau Mau crisis. The colonial government seeking to develop community projects and social programmes in order to reduce political tension allocated a number of plots of land in the poor parts of Nairobi to religious organizations. Church Army in Eastern Africa (CAEA) therefore, found its home in Pumwani district in Nairobi which in 1954 was a slum area (Williams 2006:11). Carlile College was officially launched in 1958 in order to train men and women who would fulfill the Church Army in Eastern Africa's objectives. The founding documents of CAEA state that the society was formed in order to: ". . . win souls for Christ, relieve poverty and distress and to do all other charitable things and carry out all such charitable purposes as may from time to time seem to the society to be conducive or incidental to the attainment of its objectives" (Church Army in Eastern Africa=CAEC 1963:2).

According to Dr. David Williams, today the mission of Carlile College is to train people who will positively transform society throughout Africa, while her vision is to identify, develop and enable the human resource potential of the Church. In addition to the theological training programme, Carlile College offers specialist training in Urban Mission located in Kibera informal settlement in Nairobi. The centre provides an opportunity for students to learn about urban mission in the context of urban poverty and to ensure that theological learning is worked out and applied in mission praxis (Williams 2007). Currently this College spearheads the Theological Education by Extension (TEE) programme in the ACK. Initially, the headquarters of TEE in the ACK were at Trinity College, Nairobi. But as from the year 2005, when the Episcopal Church of the USA (ECUSA) could no longer support the TEE programme in the ACK financially due to the problem of “same sex marriages” in the American Church, Carlile College was empowered by the Provincial Synod to run the TEE programme and its headquarters were moved from Trinity College to Carlile College (ACK synod 2005). {For more information on TEE see chapter 6)

Carlile College was accepted as an associate member of the ACK Provincial Theological Colleges in 1999 (see section 5.2). Currently, Carlile College is in partnership with the University of South Africa (UNISA) and offers Honors BTh degrees in Missiology (Williams 2007). The current Principal of Carlile College is Rev. Tim Wambunya from the Diocese of Butere. Wambunya holds an MTh degree and he succeeded Rev. Dr. David Williams who left in October this year (2007) to head the development programme of CMS in Australia. Williams had been involved in theological training in Kenya since 1999, and he is credited with initiating so many development projects in Carlile College (Mulwa 2007). He holds an MTh degree in Missiology and he is a trained medical doctor. He also holds an MSc degree in Human Resource Management.

Carlile College is located in Nairobi along Jogoo Road and is currently under All Saints Cathedral Diocese, but the Archbishop has no direct influence over it. As an institution of Church Army in Eastern Africa (CAEA), it is assumed that it is directly

under CAEA and as such the General Secretary of CAEA commands a substantial influence over it. This has however sometimes caused tensions and conflicts between the management of Carlile College and CAEA over who controls who (Macharia 2007), and this has not fared well with both institutions (Wanjiru 2007). It mainly receives students from Kenya, Uganda, Tanzania, Rwanda and Sudan. On top of training church leaders aiming at serving the Church in the capacities of evangelists, lay leaders and priests , Carlile College has also been entrusted by the ACK Provincial Synod with the task of training school chaplains to serve in the ACK sponsored primary and secondary schools country wide. This course commenced in the year 2005 and targets students who are already teachers (ACK synod 2005).The first class is due to graduate in April, 2008 (Williams 2007).

### 5.3.2 THE SITUATION IN THE ACK PROVINCIAL THEOLOGICAL COLLEGES

This section analyses the data received from the six colleges. This was mainly got from the forms designed to be filled by the colleges' Principals (see Appendix II, E) Tables B1 to B6 contain the data that the researcher was able to obtain from every college.

i) Table **B1** below gives the analysis of all the physical facilities in each college. The researcher took keen interest on the size of the college land, the offices, staff houses, the library and its content, and the capacity that each college would accommodate judged mainly by the number and size of the dormitories and classrooms. Other physical facilities such as dining halls and chapels are also considered.



**Table B1: Physical facilities in ACK Provincial Theological Colleges (2007)**

	<b>Kapsabet</b>	<b>Maseno</b>	<b>Kabare</b>	<b>Hannington</b>	<b>Berea</b>	<b>Carlile</b>	<b>Totals</b>
Land (acres)	7	8	15	5	20	5	60
Staff Houses	5	4	12	4	9	1	35
Total Offices	2	7	16	2	3	16	46
Classrooms	3	5	8	3	3	4	26
Dormitories & Capacity	3 60	4 55	4 128	1 25	2 72	1 132	16 472
Chapel & Capacity	1 30	1 50	1 200	Local church	1 100	1 100	5 480
Library	3500	4000	15000	6000	4500	2000	35000
Dining Hall	20	30	100	20	150	100	420
Enrolment	59	17	124	35	93	129	457
Any other project in the college (specified)	farm 2 cattle	22 sheep 10 bee hives Bookshop Computer facilities	- Farm -Cattle rearing Secretarial College -Computer class	-Poultry keeping -College farm	- Farm	-Business College -Centre for Urban Mission University Project (Concord) -O-level Tutorial class	

**Note:** Each College has one college van except Carlile College which has two. St.Paul's, Kapsabet has a new library under construction.

ii) Table **B2** below analyses the number of students each college has and from which dioceses the students come from. It shows the number of students each diocese has in the ACK provincial Theological Colleges. The table indicates that Kirinyaga diocese has the highest number of students under training in the Provincial Colleges (11%), followed by Eldoret diocese (9.8%) and then Nakuru diocese (8.8%). Butere diocese has no student in ACK Provincial Theological Colleges. Further investigation by the researcher to find out why Butere diocese has not even a single student in the Provincial Colleges revealed that Butere diocese has four students taking their theological studies in Mukono, Uganda and eight students are undertaking their ordination training at African Institute for Contemporary Mission and Research (AICMAR) in Butere.

According to Mrs. Fran Etemesi, AICMAR was started by the former Bishop of Butere, Horace Etemesi as a training centre with the purpose of equipping lay church leaders and clergy for effective ministry. Initially, AICMAR did not offer any certificates but, currently it is offering certificates in Mission to its students who can later be ordained. AICMAR has also a research centre for post-graduate students (Etemesi 2007). The biggest concern of the researcher here is why Butere Diocese has shifted the major goal of AICMAR as a centre for post-ordination training as well as a centre for the training of lay leaders to an ordination training college while there are already six Provincial Theological Colleges in the ACK. Post-ordination training is vital for the growth of the Church and so it could be more useful if AICMAR continues to be a centre for equipping ordained clergy and lay leaders as well as a centre for post-graduate students. The table also shows that there are **457** students in ACK Provincial Theological Colleges. Carlile College has the highest number of students (28%), followed by St. Andrew's, Kabare (27%) and then Berea Theological College (20%). St. Philip's Maseno has the lowest number of students with only 3.7 % of the total number of students.

**Table B2: Students from each Diocese studying in the ACK Provincial Theological Colleges.**

<b>Diocese</b>	<b>Kapsabet</b>	<b>Maseno</b>	<b>Kabare</b>	<b>Hannington</b>	<b>Berea</b>	<b>Carlile</b>	<b>Total</b>
All Saints	-	-	-	-	-	12	12
Bondo	-	-	-	-	-	2	2
Bungoma	3	-	-	-	-	-	3
Butere	-	-	-	-	-	-	0
Eldoret	45	-	-	-	-	-	45
Embu	-	-	9	-	-	-	9
Kajiado	-	-	1	-	-	3	4
Katakwa	-	2	-	-	-	-	2
Kirinyaga	-	-	36	5	8	2	51
Kitale	5	-	-	-	2	-	7
Kitui	-	-	-	-	2	1	3
Machakos	-	-	4	-	-	-	4
Maseno North	1	6	-	-	-	-	7
Maseno South	1	-	-	-	2	-	3
Maseno W	1	-	-	-	-	-	1
Mbeere	-	-	11	-	-	2	13
Meru	-	-	12	-	-	-	12
Mombasa	-	-	-	14	-	4	18
Mt.Kenya C	-	-	12	-	-	3	15
Mt.Kenya S	1	-	-	-	7	18	26
Mt.Ken ya W	-	-	17	-	-	-	17
Mumias	-	4	-	-	-	-	4
Nairobi	1	-	2	-	-	9	12
Nakuru	1	-	-	-	40	-	41
Nambale	-	3	-	-	-	-	3
Nyahururu	-	-	1	-	19	-	20
S Nyanza	-	-	-	-	-	1	1
Taita Taveta	-	-	-	13	-	1	14
Thika	-	-	12	-	2	1	15
Others	-	2	7	3	11	70	93
<b>TOTAL</b>	<b>59</b>	<b>17</b>	<b>124</b>	<b>35</b>	<b>93</b>	<b>129</b>	<b>457</b>

iii) Training in the ACK Provincial Theological Colleges takes a minimum of three (3) years. Table **B3** below shows the total number of students in each year, that is, year I, year 2 and year 3. The total males and females undertaking pastoral training in the Provincial Colleges are also indicated in this table.

The table shows that the number of students in the first year of study is more than the rest of the years. The first year students are **173** which is about 38 % of the total number of students. The lowest number of students is in year 3 which is the final year of study. The third year students are **133** which is about 29 % of the total number of students. This is a good indication of a Church which is growing because more people are willing to join the church ministry (first year students) than those who are leaving the Colleges to go and serve the Church (third year students). In other words the input is greater than the output, which is a sign of a good trend in Church growth. This is a good indication of a self-propagating Church as more people are getting involved in mission.

Table **B3** also shows that the number of male students in the ACK Provincial Theological Colleges supersedes that of the female students. The male students are **380** which is about 83% of the total number of students, while the female students are only **77** which is about 17% of the total number of students in the ACK Provincial theological colleges. St. Andrews, Kabare has the highest number of female students 28 (6%) while St. Paul's, Kapsabet and St. Philip's, Maseno have the lowest with 3 female students (0.7%) each.

**Table B3: Total number of students in years 1, 2 and 3 including males and females.**

	<b>Year 1</b>	<b>Year 2</b>	<b>Year 3</b>	<b>Males</b>	<b>Females</b>	<b>Total</b>
St. Paul's Kapsabet	24	24	11	56	3	59
St. Philip's Maseno	8	5	4	14	3	17
St. Andrew's Kabare	44	37	43	96	28	124
Bishop Hannington Mombasa	12	11	12	29	6	35
Berea Nakuru	36	38	19	81	12	93
Carlile College, Nairobi	49	36	44	104	25	129
<b>TOTAL</b>	<b>173</b>	<b>151</b>	<b>133</b>	<b>380</b>	<b>77</b>	<b>457</b>

iv) Table **B4** below analyzes the staff establishment in the ACK Provincial Theological Colleges. It establishes the number of teaching staff in the Provincial Colleges and their academic qualifications. Figures in this table indicate that there are 52 lecturers in the ACK Provincial Colleges serving a population of **457** students. This translates to a lecturer to students' ratio of about 1:9.

The table shows that though the minimum academic requirements for a teaching member of staff in the ACK Provincial Theological Colleges is a Masters degree, 16 lecturers (about 31%) of the total lecturers have first degrees only. 30 lecturers (58%) have second degrees, 2 (3.8%) have Doctor of ministry (D.min) degrees and 4 lecturers (about 8%) have PhD/DTh degrees. Two of the lecturers with PhD/DTh degrees are teaching on part-time basis, leaving only 2 lecturers with PhD/DTh degrees teaching in all the six Provincial Theological Colleges on full-time basis. It should also be noted here that, one of the lecturers with a PhD degree is an expatriate who is also the Principal of St. Philip's Maseno. The other lecturer with a PhD degree teaching at Carlile College is set to resign later in the year (2007) to go and work somewhere else. This means that towards the end of this year (2007), there will be no African lecturer with a PhD degree teaching in any of the ACK Provincial Theological Colleges unless the current trend changes. This is dangerous for a Church aiming to be self-theologizing.

Table **B4** also shows that Carlile College has the highest number of teaching staff in the Province with 21 lecturers, which is about 40% of the total number of lecturers in the Provincial Colleges. Most of the lecturers teaching at Carlile College (81%) have more than one theological degree. Some Colleges have very few lecturers with second degrees. For instance, St. Paul's, Kapsabet has only 2 lecturers out of 6 with second theological degrees. The table also shows that 15 lecturers (about 29%) of the total lecturers in the Provincial Colleges are teaching on part-time basis, and out of these, 8 have two or more theological degrees. This is about 53% of the total part-time lecturers. St. Andrews, Kabare has no single lecturer teaching on part-time basis. All the 6 lecturers are on full-time employment.

**Table B4 – Teaching staff and their Academic qualifications**

	<b>Kapsabet</b>	<b>Maseno</b>	<b>Kabare</b>	<b>Hannington</b>	<b>Berea</b>	<b>Carlile</b>	<b>Total</b>
<b><u>FULL- TIME</u></b>							
BD/BTh/BA	2	1	0	1	1	4	9
MA/MTh/ST	2	1	5	2	3	12	25
D.min	0	0	1	0	0	0	1
PhD/DTh	0	1	0	0	0	1	2
Total full- time	<b>4</b>	<b>3</b>	<b>6</b>	<b>3</b>	<b>4</b>	<b>17</b>	<b>37</b>
<b><u>PART- TIME</u></b>							
BD/BTh/BA	2	1	0	3	1	0	7
MA/MTh/STM	0	0	0	0	2	3	5
D.min	0	1	0	0	0	0	1
PhD/DTh	0	1	0	0	0	1	2
Total part time	<b>2</b>	<b>3</b>	<b>0</b>	<b>3</b>	<b>3</b>	<b>4</b>	<b>15</b>
<b>(Part-time and Full-time)</b>	<b>6</b>	<b>6</b>	<b>6</b>	<b>6</b>	<b>7</b>	<b>21</b>	<b>52</b>

v) Table **B5** below analyses the number of support staff, both skilled and non-skilled currently working in the ACK Provincial Theological Colleges. The table establishes that currently, there are 94 support staff in the ACK Provincial Theological Colleges. The table shows that St. Andrews, Kabare has the highest number of support staff in the Province. It has 22 support staff which constitutes about 23 % of the total support staff in the Provincial theological colleges. Carlile College comes second with 20 support

staff which is about 21% of the total support staff in the Provincial Colleges. Another remarkable thing to note from the figures in this table is that though St. Philip's Maseno has the lowest number of students with only 17 students (about 4% of the total number of students), it has a good number of support staff totaling to 18 (19%). The total number of support staff at St. Philip's, Maseno is therefore, more than the students. If the teaching and non-teaching members of staff of St. Philip's, Maseno are put together, the total number of workers in the College is 24 which is much higher than the students who are only 17.

According to the ACK Provincial terms of service, an accountant in any of the Church's institution should be someone who has at least passed in part II of the Certified Public Accountants (CPA) Examination or has a Bachelor of Commerce (Bcom) degree with accounting option from a recognized University. These accountants are mainly entrusted with the management of finances in the ACK institutions. Other financial workers such as account clerks, bursars and cashiers are book keepers who are mainly supposed to assist the accountants (see ACK Provincial terms of service 2006:21-23). Figures in table **B5** show that there are only two qualified accountants in the ACK Provincial Theological Colleges. Other financial workers are accounts clerks, cashiers and bursars. With this, one is tempted to think on the effectiveness of the ACK Provincial Theological Colleges in the management of the finances. Some Colleges such as St. Philip's, Maseno lack accountants or even bursars, account clerks and cashiers. The issue of finances is left wholly to the Principal.



**Table B5 – Support staff in ACK Provincial Theological Colleges**

<b>Designation</b>	Kapsabet	Maseno	Kabare	Hannington	Berea	Carlile	Total
Accountants	1	0	0	1	0	0	2
Cashiers/Clerks/ Bursars	0	0	2	0	1	2	5
Secretaries	1	1	2	2	2	5	13
Copy typists	0	0	0	0	0	0	0
Cateresses	1	0	1	1	0	0	3
Matrons/College nurses	0	0	1	0	0	0	1
Librarians	1	2	1	1	1	2	8
Cooks	3	2	5	2	4	3	19
Grounds men/ women	3	6	2	1	2	2	16
Drivers	0	0	1	0	0	2	3
Watchmen/women	2	5	2	1	2	4	16
Others	-	Cleaner 1 bookshop keeper	2 Ass. Librarians 1 Lab technician 2 Shamba workers	1 Poultry keeper	-	-	8
<b>TOTAL</b>	<b>12</b>	<b>18</b>	<b>22</b>	<b>10</b>	<b>12</b>	<b>20</b>	<b>94</b>

vi) Table **B6** below is a simplified data of the total income and expenditure in the ACK Provincial Theological Colleges. The table establishes that the total estimated income for the year 2007 is Ksh. 61,165,881 while the estimated total expenditure for the same period is Ksh. 58,753,155. Figures in the table shows that Carlile College recorded the highest income and expenditure in the year 2007. Its estimate total income was Ksh. 30,000,000 which constituted about 49% of the total income received by the ACK Provincial Theological Colleges. The remaining 51 % came from other five Provincial Colleges. The estimate expenditure of Carlile College was Ksh, 28,000,000 which was about 48 % of the total expenditure of the Provincial Colleges. Figures in this table also show that, two Provincial Theological Colleges, that is, St. Philip's, Maseno and Bishop Hannington, Mombasa are operating at a deficit having been unable to meet their annual budget. A quick glance at the table would explain at least how much fees each student would pay if the College depends entirely on students' contribution. This is if the total number of students in the College is considered against the income.

- In St. Paul's, Kapsabet where the student population is 59, each student would pay Ksh. 59,248 per year.
- In St. Philip's, Maseno where the student population is 17, each student would pay Ksh .176, 471 per year.
- In St. Andrew's, Kabare where the student population is 124, each student would pay Ksh. 118,090 per year.
- In Bishop Hannington, Mombasa where the student population is 35, each student would pay Ksh. 101,771 per year.
- In Berea where the student population is 93, each student would pay Ksh. 69,518 per year.
- In Carlile College where the student population is 129, each student would pay Ksh.232, 558.

An important thing to note is that apart from Carlile College where the budget is quite high and which the researcher thinks can be lowered to the level of the other Provincial Theological Colleges, figures in table **B6** indicate that under normal circumstances, the more students' population a College has, the less fee each student would pay. Carlile College charges an annual fee of about Ksh. 130,000 per student while the other ACK Provincial Theological Colleges charge between Ksh. 85,000/= to Ksh. 90,000/= per annum. This implies that if all the current students in the ACK Provincial Theological Colleges paid their fees in full,

- St. Paul's, Kapsabet would realize Ksh. 5,310,000
- St. Philip's, Maseno would realize Ksh. 1,530,000
- St. Andrew's, Kabare would realize Ksh. 11,160,000
- Bishop Hannington, Mombasa would realize Ksh. 3,150,000
- Berea, Nakuru would realize Ksh. 8,370,000
- Carlile College would realize Ksh. 16,770,000

This means that the total amount of money that would be collected by the ACK Provincial Colleges from the students' contribution would be Ksh. 46,290,000. If Carlile College which is an associate member of the Provincial Colleges is not included, other Provincial Colleges would raise Ksh. 29,250,000. The figures in table **B6** indicate that excluding Carlile College, other Provincial Colleges were able to raise about Ksh 31,165,881 in the year 2007. This implies that if these Provincial Colleges rely on students' contribution only to run the Colleges, they would need an extra Ksh. 1,645,881. This amount could easily be raised from the colleges' income generating projects which are shown in table **B1**.

If the number of students in the five Provincial Colleges (Carlile College excluded) is increased from the current 328 to 400 students, then the amount received from the students' contribution would amount to Ksh. 36,000,000. This means that the Colleges would not rely on any other source of funds to run them. If the colleges would use the

funds raised in the income generating projects, then it means that 400 students would pay less annual fees with each paying about Ksh. 73,800. This is vital in that if the fee is reduced, more students are likely to join the Provincial Theological Colleges. These suggestions are an ideal way of making the Provincial Theological Colleges self-reliant. It is a good way of developing a self-supporting Church.

**Table B6 – Estimated Income and Expenditure in ACK Provincial theological colleges in the year 2007**

	<b>ESTIMATE INCOME (Ksh)</b>	<b>ESTIMATE EXPENDITURE</b>	<b>SURPLUS (Ksh)</b>	<b>DEFICIT</b>
St. Paul's Kapsabet	3,495,630	3,471,854	23,776	0
St. Philip's, Maseno	3,000,000	2,838,046	0	161,954
St. Andrew's, Kabare	14,643,114	14,482,707	160,407	0
Bp. Hannington	3,561,984	3,668,000	0	106,016
Berea, Nakuru	6,465,153	6,292,548	172,605	0
Carlile College	30,000,000	28,000,000	2,000,000	0
<b>TOTAL</b>	<b>61,165,881</b>	<b>58,753,155</b>	<b>2,356,788</b>	<b>267,970</b>

A careful observation of the data analyses in Tables B1 to B6 shows that:

i) The physical facilities in the ACK Provincial Theological Colleges are not sufficient to adequately prepare church leaders for mission in the ACK. There are only 60 acres of land scattered all over the country, 46 offices to cater for the 52 teaching staff and other administrative purposes, 35 staff houses to be used by 37 full-time teaching staff and 94 non-teaching staff, some Colleges like Bishop Hannington have only one dormitory, some have very small libraries, chapels, dining halls and very few classrooms (see table B1). If the facilities are not enough, then it means the leaders produced by the

Theological Colleges are not properly equipped for the Church ministry. If the leaders are not well-equipped for mission then it means that they are not relevant to the societies in which they serve after graduating from these Colleges. This affects the Church in that it is not self-theologizing. Therefore the figures in table B1 indicate that the ACK is not a self- theologizing Church.

ii) The students' enrollment in the ACK Provincial Theological Colleges is too low with some Dioceses sponsoring very few students. For instance, Bondo has 2, Bungoma 3, Butere none, Katakwa 2, Kitui 3, Maseno South 3, Maseno West 1, Nambale 3, Southern Nyanza 1, and Nambale 3 (see table B2). Some Colleges have very few students. For instance, St.Philip's Maseno has only 17 theological students (see table B3). There are only 457 theological students in the ACK Provincial Theological Colleges (see tables B2 & B3). These are the church leaders being prepared to serve the Church (ACK) which has a membership population of about 3,711,890 Christians (see table A2 in chapter 2) and which is experiencing a tremendous growth of 6.7 per cent per annum (see section 2.3.2). The implication here is that those being prepared to evangelize in the rapidly growing Church (ACK) are too few. This affects the self- propagating nature of the Church thus indicating that the ACK lacks the self- propagation mission strategy as the trained people involved in its mission are too few. See also tables A2, A3&A4 where those already involved in mission (clergy) are only 1,555 and serves a population of close to 4 million Anglican Christians in Kenya.

iii) The ACK Provincial Theological Colleges lack sufficient and qualified theological lecturers. Figures in table B4 show that there are only 37 full-time lecturers and 15 part-time lecturers totaling to 52, teaching in the six ACK Provincial Colleges. These are too few to effectively handle a student population of 457, particularly in the Colleges such as St. Andrew's, Kabare which has more students. St. Andrews has a total of 124 students (see table A3) who are served by only 6 lecturers (see table B4). This translates to a lecturer per students' ratio of about 1:21. On top of this, some of these lecturers are not very well qualified academically. For instance, out of the 52 lecturers teaching in the ACK Provincial Theological Colleges, 15 (30.8%) have only one theological degree and

only 4 (7.7%) have DTh/PhD degrees. In a situation where the Church lacks sufficient and well-qualified personnel involved in leadership training, the mission of that Church is affected. This is because the leaders prepared in the theological colleges cannot be relied upon to offer effective leadership for a Church characterized by numerous challenges especially in this century. In other words, such leaders are not relevant as they cannot interpret the Gospel of Christ to suit the changing needs of the society. This devastates the self-theologizing essence of the Church. From the above argument we can deduce that the ACK is not yet a self-theologizing Church.

iv) The ACK Provincial Colleges are economically un-utilized and are not self-supporting. This is discussed in the concluding section (4.4), but if theological colleges are not self-supporting, then it means that the entire ACK is not a self-supporting Church.

### 5.3 CONCLUSION

Chapter five reveals that theological training in the ACK is neither relevant nor viable. The ACK Provincial Theological Colleges were started with the major aim of meeting the rising shortage of clergy in various parts of Kenya in the post-independence era, as the Anglican Church in Kenya was experiencing a tremendous growth (see chapter 2), with many Christians, congregations, parishes, dioceses and other institutions, yet these colleges have not been able to produce sufficient and relevant leaders to serve the Church. The data analysis from the ACK Provincial Theological Colleges carried on in tables B1 to B6 indicates that some of the ACK Provincial Theological Colleges are inadequate and economically un-utilized hence not viable. For instance, St. Philip's Theological College, Maseno has only 17 students (see tables B1, B2, and B3), yet it has a total of 24 workers, including teaching and support staff (see tables B4 and B5). This makes it to run at a deficit of Ksh 161,954 (see table B6), which would then mean that either the workers are not well paid or other things in the College are not done.

The other College also running at a deficit is Bishop Hannington, Mombasa which has only 35 students (see tables B1, B2 and B3) but the workers, including teaching and support staff are 16 (see tables B4 and B5). This is almost half the total number of students. Practically, 35 students cannot adequately support the running of the College because even if they all paid their fees in full, they would raise about Ksh. 3,150,000/= if each student is paying Ksh 90,000/= as required by the Provincial Colleges Council. This would mean that the college would still need about Ksh. 518,000 to meet its expenditure which is Ksh. 3, 668,000 (see table B6). Therefore, judging from the figures given in tables B1 to B6, some of Provincial Colleges are not viable, thus not self-sustaining.

To ratify the information on finances given in table **B6**, the researcher administered a questionnaire to all the Principals of the six ACK Provincial Theological Colleges in which question number 5 of the questionnaire required them to identify the major sources of finances in their Colleges. All the Principals responded that their Colleges mainly rely on donor funds or grants from abroad to finance their annual budgets. In Carlile College donor grants constitute 95% of the annual income (Wambunya 2007), St. Paul's, Kapsabet 55% (Saurey 2007), St. Philip's, Maseno, 90% (Hardison 2007), St. Andrews, Kabare, 65% (Njoroge 2007), Bishop Hannington, Mombasa, 85% (Merifield 2007) and Berea, 50% (Mwangangi 2007).<sup>6</sup> This indicates that ACK Provincial Theological Colleges are not self-reliant and if donors withdraw they are at a high risk of collapsing. The fact that by the time this research was conducted half of the Principals in these Colleges were expatriates, that is, the Principals of Bishop Hannington, Mombasa; St. Philip's, Kapsabet and Carlile College may be interpreted to mean that some of the ACK Provincial Theological Colleges are not self-governing.

The ongoing arguments in this chapter together with the figures given in tables B1 to B6 reflect and lead to the conclusion that the ACK provincial Theological Colleges are inadequate and not viable at all. It would therefore be dangerous for the ACK to rely wholly on them to train qualified, relevant and sufficient church leaders

who can effectively lead the Church in the twenty-first century which has many challenges, unless something is done to reverse the current trend. The colleges are also economically un-utilized, but as the arguments prior to table B6 suggest, this problem can easily be solved if the Provincial Theological Colleges invest more on the income generating projects or if the students enrollment is increased. As the Theological Colleges go, so the Church goes (Chilver 1999: 129). If the theological colleges are not built on the “four-selves” mission principle, then the whole Church is affected as it is also not self-supporting, self-governing, self- propagating, and self-theologizing. This is true of the ACK.

## NOTES

1. St. Paul’s United Theological College, Limuru had launched a Diploma in theology programme as from 1989. From then, most of the ACK Bible colleges became constituent colleges of St. Paul’s Limuru and the students trained in them did St. Paul’s, Limuru diploma Courses. This has continued to be the practice even today whereby all the students in the ACK provincial colleges graduate with St. Paul’s United Theological College, Limuru, diplomas or certificates in theology. The exams are set at St. Paul’s, Limuru and the students do them in their respective colleges after which the final markers are the staff of St. Paul’s, Limuru which awards the certificates.

2 Dr. Ben Knighton is currently the academic dean at the Oxford centre for mission studies in United Kingdom. He was the Principal of St.Andrew’s, Kabare for almost three years from 1995 to 1998.

3. As assembly, gathering or meeting of Anglican Bishops is referred to as ‘The House of Bishops’. There are three houses in the Anglican Church. These are the house of bishops, the house of clergy and the house of laity. The bishops usually meet regularly in the House of Bishops’ meeting. The major challenge which the ACK presently has is the failure of giving the ‘house of clergy’ and the ‘house of laity’ opportunities to meet by themselves at the national level and discuss the issues affecting the Church. Though the laity and clergy are invited in the provincial synod, they go there to discuss issues which they are not aware of. As a Church determined to positively face the challenges of the 21<sup>st</sup> century, the ACK should realize the importance of involving all the three houses in decision-making (Muthungu 2007).

4 .In the Anglican Church’s Tradition the term ‘Vicar’ means the representative of the Bishop in the parish. Vicars usually handle all the matters in the parish whether pastoral



or administrative on behalf of the Diocesan Bishop. They are in charge of the parishes. A curate is someone who cures the souls. He / she is the assistant of the vicar in the parish and his/her role is basically pastoral i.e. Curing of the souls.

5. Bishop Alexander Muge was the Assistant provost of All Saints Cathedral Church, Nairobi before he was elected the first Bishop of Eldoret in 1983, when Eldoret diocese was formed after the sub-division of Nakuru diocese. At age 35, he was the youngest bishop to be appointed in Kenya. He was in military service before he entered into Church ministry. He was known as an uncompromising campaigner for justice and transparency in public affairs. Githiga (2001:215) informs that Bishop Muge addressed issues of socio-economic and political concern especially land, poverty, queue-electoral system and rigging of elections without fear. He died on 14<sup>th</sup> August, 1990 in a mysterious road accident suspected by many Kenyans to be political assassination.

6. This information is gotten from the questionnaires administered to all the Principals of the six Provincial theological colleges, that is Rev. Canon Moses Njoroge of St. Andrews, Kabare; Rev. Shandrack Mwangangi of Berea, Nakuru; Rev. Christopher Saurey of St. Paul's, Kapsabet; Prof. Nancy Hardison of St. Philip's Maseno and miss Meg Merifield of Bishop Hannington, Mombasa. Rev. Tim Wambunya of Carlile College did not fill the questionnaire as it was already filled by his predecessor, Rev. Dr. David Williams, but he raised an issue of Carlile College's over-reliance on donor funds with 95% of the College's total income being received as grants in the year 2007, in his address to the teaching staff of Carlile College meeting at Rondo Retreat Centre in Kakamega on 17<sup>th</sup> October 2007. To verify the information in these questionnaires the researcher interviewed the Principals when they met at Trinity College, Nairobi in July 2007, to design a common curriculum on Anglicanism to use in all the ACK Provincial Theological Colleges.

## **CHAPTER SIX**

### **THE TRAINING OF LAY CHURCH LEADERS IN THE ACK THROUGH THEOLOGICAL EDUCATION BY EXTENSION (TEE)**

#### **6.1 INTRODUCTION**

The Anglican Church of Kenya (ACK) is comprised of three main pillars which are mainly referred to as “Houses”. These are and the ‘House of Bishops’, the ‘House of Clergy’ and the ‘House of Laity’. In essence none of these houses is superior to the other, but practically this has not been so. Traditionally, it has been assumed that Christian Ministry and Mission are mainly a preserve for the ordained people. However, as from the last century (20<sup>th</sup> century), it has become quite clear that Lay people contribute to a larger extent to the matters of the Church, particularly in the ACK. In other words, there can be no successful mission without the involvement of lay people. Ndungu (2006) informs that the success of the twentieth century Christian Mission in Africa was mainly determined by lay people, mostly African evangelists. Quite a number of Western Christian Missionaries were also un-ordained people who had either come to Africa as traders, explorers, administrators, teachers and evangelists, and as they continued with their normal businesses, they spread the Gospel of Christ. The ministry of the Laity in the Church can therefore not be over-emphasized.

In chapter two of this study, we found that the ACK is growing very rapidly at an annual rate of about 6.7%, but at the same time it has very few ordained people involved in mission. The question we may ask is “Who causes this rapid growth in the ACK if there are no sufficient ordained church leaders involved in mission?” We found out in chapter two, that this rapid growth is caused by the population increase in Kenya. We should also however not under estimate the contribution of lay Anglicans in the evangelization of Kenya. Most of the Anglican congregations have Lay church leaders who are entrusted with the work of ministering in their areas in the absence of the clergy

who have many congregations. Sometimes, especially in the rural areas, it takes many months for a pastor to visit some congregations if they are so many. For instance, some years ago, the author of this thesis was in-charge of a parish with fourteen (14) congregations. This meant that it took him not less than three and half months to visit all his congregations. In such cases, it is the lay leaders who minister in these congregations. This chapter discusses the role of lay people in the ACK and the importance of equipping them for mission through theological training. This is mainly done through the Theological Education by Extension (TEE). Though TEE was began with the aim of training lay church leaders in the ACK, it has faced numerous challenges to the extent that currently the TEE programmes in the ACK is are the verge of collapsing. Unless something is urgently done, the ACK shall not be talking of TEE in the next few years. In most of the ACK Dioceses, TEE has already died. Due to this, one doubts the commitment of the ACK to develop her church leaders, if she cannot take care of TEE which was started with the aim of equipping lay church leaders for mission, yet lay people constitute the biggest percentage of church membership population. For instance, in the ACK while the House of Bishops has only 33 members and the House of Clergy has about 1,555 members, the House of Laity has about 3,711,890 members (see Chapter 2).

## 6.2 THE MINISTRY OF LAITY IN THE ACK RE-DISCOVERED

According to the ACK Constitution, the term “Laity” means all persons who are members of the ACK and who are not members of the orders of Bishops, Priests and Deacons (ACK constitution 2002:2). In other words, it denotes the un-ordained members of the ACK. In this chapter, the term ‘Lay church leaders’ is used to refer to all lay Christians. This is in reference to the phrase ‘Priesthood of all believers’, whereby, by the virtue of their calling all Christians are supposed to be church leaders. Apostle Paul informs the Christian believers that God has given them various spiritual gifts which are necessary for the edification of the entire Church. None of them is

without a special spiritual gift to use for the benefit of the Church (1 Cor. 12:1-11), Rom 12:6-8& Eph 4:11-13). In Ephesians 4:12a, Paul elucidates that the purpose of the gifts is to “prepare God’s people for work of service”. Kagama (2007:2) defines Ministry as the service rendered to God and his people. This service is rendered by all Christians and therefore, all Christians as Disciples of Christ are church leaders. Thus mission is for all believers.

#### 6.2.1 THE ROLE OF LAITY IN THE ACK

Two hundred and seventy (270) ACK Christian leaders including 15 Bishops, 99 Clergy and 156 Lay church leaders were asked to identify what they perceived as the major roles played by the Lay people in the Church (ACK). Each respondent was required to list at least one role of lay Christians in the Church which he/she felt was the best among the many roles he/she could be having. No options were given in this particular question and the respondents were left free to express their own views. The top ten roles of Lay people in the ACK given by the respondents were:

- The general support of the Church Ministry by giving money/quota – 34 respondents.
- Church development/helping the Church buildings – 33 respondents
- Leading Church Services – 31 respondents
- Participating in Church groups and activities eg. KAMA, M.U, KAYO, teaching Sunday school, church choirs, home groups etc – 27 respondents
- Preaching – 26 respondents
- Involvement in Church Boards and Committees – 25 respondents
- Evangelistic Missions and visitations – 24 respondents
- Facilitating prayer meetings and intercessions – 22 respondents
- Voluntary labour for the Church – 18 respondents
- Helping the needy in the Church and society – 18 respondents

The ten roles listed above were therefore perceived by the majority of the ACK Christians as the major roles of Lay people in the ACK. Other roles given were supporting the pastor – 7 respondents, singing in the Church – 2 respondents and conducting Church business meetings – 2 respondents. One of the respondents did not say anything. The last three responses are connected to the first ten responses in one way or another. For instance, supporting the pastor is connected to the general support of the Church ministry, singing is connected to the participating in choir groups and conducting Church business meetings is not very far from involvement in Church boards and committees. This means that the first ten roles may be taken as the major roles of Laity in the ACK.

From the above responses, it is clear that Lay people play a very important role in the ACK. They support the Church ministry and mission financially, initiate Church development projects, conduct corporate worship services in the Church, are involved in Church groups and activities, help in the management of Church affairs as main members of Church boards and committees, participate in Mission and evangelism through preaching, helping the needy (social action) and offering voluntary services to the Church. Their role is therefore indispensable. To be more precise, mission entails all the activities of lay people listed above. Botha, Kritzing and Maluleke (1994:21) see Christian mission as a wide and inclusive complex of activities aimed at the realisation of the reign of God in history. The ACK Lay Christians are involved in this realization of the divine rule and their immense contributions to the Church affairs testify to this.

According to Grundy (1996:13), not since Reformation times have been such a widespread belief that the ministries of Lay people in the Church should have such importance. Clark (1996:67) points out that the 1950s and 1960s re-discovered the laity. Suddenly through the vigorous advocacy of the World Council of Churches (WCC), the laity, the people of God were news. Too often what was perceived as “Gods frozen people” became “God’s lively people”. The result of this was the mushrooming of laity centres, appearance of lay training boards and a new reformation emerged whereby the

lay people were now viewed as important parts of the body of Christ, the *ekklesia* (Church).

There was a positive understanding of the ministry of laity in the Church and there was certainly a major change of attitude in the parishes and the entire society (Grundy 1996:13). By 1960s, important theological reconstruction of the Ministries and Priesthood of the laity in the Church were underway. For instance, Bishop John Robinson embraced the phrase “The Herald of New Reformation” whereby he described the Christian laity as absolutely important (Robinson 1963). Lay ministry is a vocation just like ordained ministry is. According to Clark (1996:68-69), God calls Lay people first to be in partnership with Him. Such a calling is not so much to doing as to being. He says that,

God calls you and me, through an I-thou relationship with him, and through the exchange of life which goes with that, to realize the gift of our human possibilities. Lay vocation means that we are engaged with God, in the task of becoming the person he intended us to be.

Much ‘Lay ministry’ in the ACK has been understood in terms of Lay people taking an active role in the life of the Church. The ministry of the laity in the ACK has been re-discovered whereby, we have now in the ACK many Lay people (both men and women) participating in various Church activities as we have seen from the responses of the ACK Christians above. We are now in a period which we may rightly refer to as that of “Escaping Clericalism”. There is the rise of professionals in the ACK which has led to more emphasis on the skills of Clergy or even Bishops set against the part played by lay people in the Church. We have many Lay Christians with skills in administration, leadership, financial management, public relations, communications, law, and many others. This is in contrast to the present ACK clergy most of whom lack these skills. Therefore, the ministry of lay people is becoming a new force to reckon with in the ACK, if she has to effectively face the challenges of the twenty-first century.

In 1960s, as the Church in Kenya moved from Mission to a more autonomous African Church (see Nthamburi 1991), there was a lot of emphasis on parochialism,

denominationalism and clericalism (cf. Clark 1996:67). The new African Church leaders struggled to maintain the Colonial Church hierarchy and power. The place of laity in the Church did not feature so well. The ACK leadership is now realizing that very little in the Church can be done without the involvement of lay people. The re-discovery of lay ministry in the ACK for the sake of the success of the Church as well as the society is now of paramount concern for the entire Anglican fraternity in Kenya. The involvement of lay people in mission is a development of the ACK towards becoming a self-propagating Church and should therefore be taken seriously. A self-propagating Church ensures that it has more people involved in mission, and that these people are well-equipped through training.

### 6.3 TRAINING OF LAY CHURCH LEADERS IN THE ACK: THE IMPORTANCE OF TEE

Lay church leaders are professionals in their own areas of specialization whom God has called to serve Him and His people, the *ekklesia* (Church). Through formal training in the village polytechnics, tertiary institutions, Universities and other colleges, they have numerous skills which they use to earn their living. Properly utilized, these skills are also very important in Christian mission activities. Even those with no formal training in either Colleges or Universities are professionals in their own right because some of them are prosperous business people, farmers, pastoralists and many others, hence equally important. We have already found in section 6.2 that Lay people are indispensable members of the Church whose cardinal roles are inevitable. The question which we are asking in this chapter is whether Lay church leaders need any theological training on top of the skills which they have or not.

The 156 Lay church leaders interviewed in this study were asked whether they considered basic theological training as a necessary prerequisite for the Christian ministry and mission, and whether they would take such an opportunity if granted. They were required to respond by saying either **Yes** or **No**. 129 (82.7%) of the respondents

considered theological training as a vital tool in their ministry and would be happy to study theology if given an opportunity. Out of the 129 Lay church leaders who supported the idea of the theological training of Lay church leaders, 16 (10.2%) said that they had already done some theological training through TEE and that found it useful in their ministry. Twenty four (15.3%) said that it was not necessary for Lay church leaders to have any theological background, with 8 (5%) arguing that theology destroys peoples' spirituality. Interestingly, two of them argued that the spirituality of modern clergy is too low because of the theological training (This part of theology and mission is addressed in chapter eight of this study, where it is revealed that there is no antitheses between theology and mission). Three (2%) of the respondents said that they had no idea.

From the above responses, it is clear that majority of the ACK Lay leaders (83%) consider theological training as an important tool in their ecclesiastical ministry and mission with just a very small percentage (15%) thinking that basic theological knowledge is not necessary in mission. Most of the Lay church leaders felt that they also needed some theological training just as their ordained counterparts. According to Johnson and Clark (2000:57), today, leadership training for Mission is needed for both laity and clergy, and such training needs to be relevant to the lives of Anglicans currently in extraordinary situations such as war and famine. The report of the Second Mission Issues and Strategy Advisory Group (MISAG II) [this is the group that advises the Anglican Communion on Mission issues] states that,

The effectiveness in Mission depends upon the whole people of God being adequately equipped and trained for the task whatever their sphere of involvement. Theological training is therefore of fundamental importance for this process of equipping people of God for their Mission and Ministry in the world (MISAG II 1993:33).

The whole people of God in this context include both laity and clergy. Leadership training for these two groups of church leaders is important in that it equips the people of God for mission and ministry, enables them to become mature in Christ



through spiritual and ministerial formation, and helps to develop willingness to listen and observe so that they may come to an intelligent understanding of the signs of God in their lives, in the community, in the context in which they live and in the world (Johnson & Clark 2000:57). It is only through training of leaders that the ACK can be transformed for mission (Githiga 2006). The central role of the Laity in evangelism needs to be affirmed in the ACK. There is need not merely to give tasks to lay people, but rather, to empower them by truly delegating authority and encouraging them to get on with the job in their homes, places of work and daily lives (cf. Johnson and Clark 2002:122). We must however ensure that the lay people handle the authority delegated to them responsibly, which means that we must train them to be responsible church leaders. This ensures that the ACK develops into a self-propagating Church.

As we found out in chapter two of this study, the ACK is experiencing a tremendous growth, yet the Provincial Theological Colleges are unable to cope with training the large numbers of leaders needed by the ACK to serve the fast-growing Kenyan society today (see chapters 2&5 )<sup>1</sup>. This has led to situation in which an Anglican congregation is a collection of many teaching and preaching points where Lay church leaders, mainly evangelists and lay leaders who are poorly trained theologically or even not trained at all do the teaching and preaching of the Gospel. Within a short time, these teachings and preaching points become new, strong congregations with their own complexities, making it hard for the poorly-trained evangelists and Lay leaders to lead them. The challenge in the ACK is that the rate of such congregational growth is not proportionate to the rate at which the Dioceses get new qualified clergy. Such congregations face so many pastoral and administrative problems as the theologically un-trained evangelists and Lay leaders cannot effectively handle them. Some ACK Bishops have sometimes decided to ordain such leaders so that they can administer sacraments to the Christians. This has not solved the problem at all. It is important to know that ordination does not add any skill to the ordinants. Skills are attained through training and this is why it is absolutely important for the Church to train her leaders, whether clergy or laity so that the running of various parishes, congregations and even

church institutions can be entrusted to qualified personnel. The Church cannot claim to be self-propagating if those involved in mission are not properly equipped. This is the challenge that faces the ACK whereby, it has many people (evangelists and lay leaders) engaged in mission, yet they are not properly trained. It is therefore unwise for the ACK to claim that it is a self-propagating Church. Self-propagation is related to the self-theologizing mission principle in that those involved in evangelization need to be able to interpret the Bible into various cultural contexts. They should be able to make the Gospel relevant.

Horgath, Gatimu and Barrett (1983:3) enunciate that there is need for the African Church to have a more effective and an all-inclusive way to train workers for the rapidly growing congregations. This is true of the ACK. In her efforts to develop her church leaders both clergy and laity for mission through training, the ACK can learn from Mwalimu Julius Nyerere's words. He said that,

The importance of education . . . for every individual cannot be over emphasized. We are poor and backward and too many of us just accept our present conditions as the 'will of God' and imagine that we can do nothing about them . . . . A mother does not 'give' walking or talking to her child. Walking and talking are not things which she 'has' and of which she gives a portion to the child. Rather the mother helps the child to develop its own potential ability to walk and talk. (1973:77).

This in our context means that the ACK should strive to help her leaders develop their own potential ability to be able to manage the Church. It is not the will of God that the ACK should be led by poorly theologically-trained leaders. It is in response to these challenges that the ACK started the programme of Theological Education by Extension (TEE) in 1970s so as to equip her Lay church leaders for Church service and mission (Githiga 2006)

### 6.3.1 THEOLOGICAL EDUCATION BY EXTENSION (TEE)

Faced with the challenge of the situation whereby the ACK was unable to produce sufficient and qualified clergy to meet the needs of the rapidly growing Church, partly

due to the inadequacy of the ACK Provincial Theological Colleges to do so (see chapters 2, 4 & 5), the ACK adopted a new module of training known as TEE as one way of addressing this acute problem (Githiga 2006 & Gitari 2007). As the word ‘extension’ implies, this is a type of theological training which ‘extends’, ‘adapts’ and ‘expands’ training opportunities to a great number of Church people without taking them away from where they live, work and serve as church leaders (Batlle 1983:3). TEE is therefore an answer to key or mature Church men and women, mainly lay people who are serving with serious and disinterested motives in their Churches, but who are not as effective as they might have been because they have not been able to join residential theological colleges for three, five or more years to prepare themselves for a more meaningful ministry and mission (:3). With TEE, a much greater number of people and a wider variety of church leaders are reached because theological training is made more accessible (Waqo 2006).

TEE is a form of adult education and takes into consideration the situation and needs of the students, always remembering that adults are people who have a good deal of first-hand experience and ideas to share. It offers training by means of Seminars, Workshops and Correspondences courses (Batlle 1983:4). According to Horgath, Gatimu and Barrett (1983:24-25), ideally, TEE is self-supporting and has no massive costs for care of students and of buildings and maintenance. In addition, teachers are usually on part-time and so there is much smaller budget requirement overall. Traveling costs are high for tutors, but still the expense of training by this method is still far less per student than the residential method. The upkeep of graduates trained through this method (TEE) is not such a problem as most of them are already working in other places. Graduates of the residential college system whose aim is mainly Ordination Ministry are open to discouragement and frustration as they often do not receive the salary they deserve after training (see chapter 6).<sup>2</sup> The aims of TEE in the ACK are described as:

- To provide basic theological training for Christian lay leaders who are able to benefit from this educational level. It aims to help them apply the teaching of the Bible to their own lives, to the ministry in the congregations where they serve and to their ministry in the world (Anderson 1984:1)
- To provide 'in-service' upgrading training to Ordained Christian Ministers whose pastoral and professional training has not been at this level (Anderson 1984:1)
- To provide practical experience of 'learning at a distance' for those who may themselves be involved later with organizing and leading lay leadership by extension programmes in their own churches and congregations (Waqo 2002:2).

Therefore, in the ACK, TEE is mainly geared towards equipping lay church leaders for Christian Ministry and mission. It is mainly in two levels namely the Basic (parish) level and the Certificate level (Christian Certificate in Religious Studies). Both levels target lay Church leadership in the ACK, however, any clergy who might not have attained these levels may also benefit (Oriedo 2007).

#### **a) The Origin of TEE**

Theological education by extension (TEE) is a recent development having been started in 1963 in Guatemala (Central America) and Chile (Waqo 2002:4). In both Guatemala and Chile many Church people were perturbed by the fact that the traditional Seminaries and Bible colleges were not serving a large group of mature local Church leaders (Batlle 1983:23). Many mature church leaders in the Presbyterian Church of Guatemala wanted to have some theological knowledge, yet this was not possible as the conditions were so unfavorable to them, for example work, and caring for families (Waqo 2002:6).

The existing family seminary structure limited attendance to a very small number of young people without experience. These students were taken away from their contexts

(jobs, families, churches etc) and were molded to suit a city and middle-class Church. After graduation, most of the students were called by poor countryside congregations to serve them and in most cases these urban oriented graduates felt deeply frustrated in their new situations (Battle 1983:2). On the other hand, the majority of the church leaders were experiencing frustrations also but for different reasons. They felt the need for better training but as Waqo (2002:6) has cited above, because of personal commitments and problems for example, families, jobs, little education etc, they were unable to leave their families and go to a Seminary or Bible College in the capital (Battle 1983:2).

The Presbyterian Seminary of Guatemala addressed this problem by starting a TEE programme in 1963. This led to an increase of theological students from six (6) to two hundred (200). The TEE alternative was for once meeting the needs of an expanding Presbyterian Church in Guatemala (Battle 1983:2). In Chile, in 1963 the Chilean Church leaders began thinking about the needs of the Church in consultation with several representatives of national churches and foreign mission boards. The result was the founding of the Theological Evangelical Community of Chile (CTE) in 1964, which offered a traditional programme of theological training in Santiago. Later, the need arose to reach larger groups of church leaders who were not being served by that method of theological training. CTE came up with an answer to this new need by organizing the department of Theological Education by Extension (TEE) in 1974 (Battle 1983:3). In both Chile and Guatemala, the TEE model spread very fast not only to meet a numerical need, but also as an alternative method of theological training to what has been provided in traditional schools of theology. Through TEE, many church leaders, including pastors and lay church leaders were able to acquire theological training without leaving their homes, church and cultural context, in the time best suited to them and at their own pace (Waqo 2002:7& Battle 1983:2-3).

## **b) TEE in the ACK**

As already cited in section 6.1, the main aim of starting TEE in the ACK was to equip lay church leaders for ecclesiastical ministry and mission. In section 6.2.1 we found out that lay people in the ACK play a vital role in Christian ministry and mission and their immense contribution to Church affairs cannot be taken lightly. Rev. Canon Keith Anderson is the pioneer of TEE in the ACK. From 1974 he was involved in establishment of TEE programmes at Certificate level in Kenya (Gitari 2007). TEE at Certificate level was using the syllabus of the Certificate in Religious Studies of the University of Nairobi and though it was mainly geared towards equipping of lay church leaders for ministry and mission, it also helped a lot in upgrading the ACK clergy and school chaplains with lower levels of theological training. TEE has been an ideal method of enhancing the ACK to be a self-propagating Church.

In the ACK, TEE was first started in the Diocese of Nakuru in 1975 by Bishop Neville Langford Smith who was enthroned on 11<sup>th</sup> February 1961 as the first Bishop of Nakuru Diocese when it was formed in the same year (Gitari 2007).<sup>3</sup> The need for leadership training for mission in the African Church was constantly on Bishop Neville's mind and he appealed to the Mission Societies for missionaries to facilitate lay training (Thornton 2007:131). This culminated to the commencement of the TEE programmes in the Diocese of Nakuru in 1975. The programme mainly targeted lay church leaders. Nakuru Diocese then became the birth place of TEE in the ACK (Kago 2006).

Though Trinity College, Nairobi, was started in 1963 as a centre for post-ordination training and in 1977 was used for an Ordination Course for graduates of the University of Nairobi who were to be ordained so as to serve as chaplains in secondary schools while continuing with their professional careers as teachers (Carey 1976), in 1980 it was proposed to become the centre for TEE in the ACK [then CPK] (Gitari 2007). This was the same year when the PBTE was formed under the chair of Bishop Gitari, the then bishop of Mt Kenya East Diocese (Githiga 2006). By 1982, four

Dioceses of the ACK (then CPK) were running TEE programmes in both Certificate and Parish levels. These were the Dioceses of Mt Kenya East whose TEE directors were Keith Anderson and Newton Gatimu, Maseno South under the coordination of Bishop Henry Okullu, Nakuru whose TEE director was Margret Thornton and Nairobi (PBTE 1982).

In 1985, TEE had become stronger in the ACK [then CPK] having been started in seven (7) out of the ten (10) Dioceses in Kenya. These were Dioceses of Mombasa whose director was Rev. Timothy Ockley, Maseno North whose director was Rev. A J Richardson, Mt. Kenya East whose director was Rev. Titus Ngotho, Nairobi whose director was Rev. John Ndung'u, Nakuru whose director was Deaconess Margaret Thornton, Mt. Kenya Central whose director was Rev. Samson Gitau and Maseno South which did not have the director by then (PBTE 1985). Mr. Newton Gatimu acted as the Provincial TEE Coordinator (PBTE 1984). Towards the end of that year (1985), Eldoret Diocese also started TEE programmes at both Certificate and Parish levels. 21 students enrolled for Certificate level while 18 students started Parish level TEE programmes (Nyandoro 2007). Basic theological Training through TEE was made compulsory for all licensed lay leaders in most of the dioceses, particularly the Diocese of Mt. Kenya East (Gitari 2007). In reference to this, the retired Archbishop David Gitari who was the Bishop of Mt. Kenya Diocese at that time says that,

I ensured that all men and women brought to me by their respective parishes to be licensed as lay leaders had some theological training through TEE . . . I could not at any time contemplate having a Church whose lay leaders were not theologically sound. Each of them had not only to attend TEE classes but also pass well (Gitari 2007).

On 11th June 1986, the PBTE under the chair of Bishop David Gitari held a special meeting in Nairobi in which the importance of lay training was emphasized. The meeting resolved that all Anglican licensed lay leaders serving in various congregations and parishes within the Province had to undergo some theological training through TEE. Letters were written to all the bishops asking them to ensure that the licensed lay leaders serving in their dioceses adhered to this recommendation of PBTE (PBTE 1986). This

was a step towards the development of a self-propagating Anglican Church in Kenya as many lay church leaders, well-trained for Mission, were now involved in the evangelization of Kenya. On 24<sup>th</sup> May, 1996 the PBTE held a meeting at All Saints Cathedral, Nairobi. In this meeting, the board through Minute **3/96**, resolved for the first time to hire a full-time Provincial TEE Coordinator and establish and equip a Provincial TEE office. The Provincial TEE Coordinator would manage TEE in the entire ACK and assist the dioceses that did not have TEE programmes to commence them. The Diocese of Nairobi was asked to release Trinity College officially to be used by the PBTE as a centre for TEE in the ACK. The office of the Provincial TEE Coordinator was to be at Trinity College (PBTE 1996). From then, Trinity College officially became the centre for TEE in the ACK and Deaconess Margaret Thornton was appointed as the first full-time Provincial TEE Coordinator (Gitari 2007). Thornton was a CMS missionary when she was appointed the Provincial TEE coordinator and this makes us doubt the seriousness of the ACK to develop to be self-governing and self-supporting if it still relied on expatriates to offer leadership to its training systems.

The biggest challenge which the TEE programme in ACK faced was that of lack of sufficient finances to run it. The dioceses did not support the programme fully and most of the TEE students could not pay their fees adequately (Paltridge 2007). The TEE programmes in ACK therefore, mainly relied on donor funds especially from the Episcopal Church of the USA (ECUSA) for survival. This is an indication that even as late as 1990s, the ACK was not self-supporting, however, we need to note that nothing has changed to this day. When the ACK withdrew her partnership with ECUSA following the consecration of Canon Robinson, a practicing homosexual man as the Bishop of New Hampshire in USA, the TEE programmes in the ACK were greatly affected (Oriedo 2007). Most of the ACK Dioceses relied on ECUSA to fund their TEE programmes and therefore, when ECUSA could no longer support them financially, the TEE programmes closed down.

According to the current Provincial TEE Coordinator, Rev Simon Oriedo, the TEE programme in the ACK was funded up to 95% by ECUSA (Oriedo2007).



Therefore, after the homosexuality scandal in the Anglican Communion, TEE in the ACK died. For instance, in the Diocese of Meru, there were 1,505 TEE students in the year 2000. This has dropped to zero students in the year 2007 (Mwendwa 2007). This is just one example showing how the ACK's withdrawal of partnership from ECUSA affected the training of Lay church leaders in the ACK through TEE. Most of the Dioceses could not adequately support the TEE programmes and so, the number of TEE students in the ACK dropped drastically. By the year 2007, there were only about 600 TEE students in the ACK (Oriedo 2007). This is the problem which occurs to a Church that fails to realize the importance of being self-supporting. A begging Church cannot last for long especially if it disagrees with the ideologies and philosophies of the financing Church however bad they may be. This is exactly what happened with the ACK. It relied so much on the American Church for the financing of its programmes, and when they disagreed on the issue of same sex marriages the ACK programmes collapsed. The ACK may boast that it has withdrawn its partnership with ECUSA, but one wonders who has lost most if her important institutions are disintegrating due to lack of finances to run them. In chapter two, we suggested the importance of the churches working together appreciating the fact that we are all finite beings who need to help and encourage each other in the spirit of sister/ brotherhood. While the American Church has the problem of homosexuality to deal with, the Kenyan Church has that of tribalism, which we cited in chapter two, as a major menace affecting mission in the ACK. Neither homosexuality nor tribalism is right in the eyes of God. This however does not mean that the ACK should not strive to be self-supporting. The ACK Christians need to support the running of their Church.

Apart from the low enrollment of TEE students, Trinity College, Nairobi which was the centre of TEE in the ACK was also closed down. The Provincial TEE Coordinator, Deaconess Margaret Thornton who was a missionary and could possibly have been relied on to solicit some donor funds to support TEE programmes in the ACK had retired on 31<sup>st</sup> October 2002, and was succeeded by an African clergy Rev. Simon Oriedo (Githiga 2006). The biggest challenge was how to run the TEE programmes in

the entire ACK without funds. There were some staff members to pay salaries on top of the TEE training materials that had to be purchased. Even the Trinity Church, New York which had been funding the TEE administrative costs and staff salaries withdrew its support, yet the ACK leadership did not show much commitment to the TEE programmes (Oriedo 2007).

To solve this problem, the ACK Synod meeting at All Saints Cathedral, Nairobi, on 1<sup>st</sup> July 2005, resolved that Carlile College, Nairobi, becomes the new Provincial TEE Centre to spearhead the TEE programmes in the ACK. The Provincial TEE office was to be moved from Trinity College to Carlile College (ACK Synod 2005). This took place immediately and Rev. Simon Oriedo, the Provincial TEE Coordinator and the entire TEE staff moved to Carlile College (Williams 2007). The Synod members asked the management of Carlile College to ensure that a special TEE curriculum was designed for the training of Lay church leaders in the ACK (ACK Synod 2005). Critically, this meant that TEE was no longer an issue of the Province, but of Carlile College. The management of the TEE programmes was to be carried on wholly by Carlile College without much intervention of the Provincial Office. This in practice means that the ACK does not run any TEE programme. Even the so called Provincial TEE Coordinator and other TEE staff are all under Carlile College which pays them. In conclusion, TEE in the ACK died with the issue of “same sex marriages” scandal in the Anglican Communion and to claim that there is a Provincial TEE programme being run by the ACK is tantamount to refusing to face the reality as it is.

This point was rightly observed by the current chairperson of the PBTE, Bishop Dr. Gideon Githiga, in his address to the Provincial Synod meeting at All saints Cathedral Church, Nairobi on 29<sup>th</sup> June 2007. Githiga (2007) observed that the value of TEE in the ACK has been lost in the structures of Carlile College. He therefore, proposed that the Provincial TEE Council works closely with St. Paul’s University and the Provincial Colleges Council to develop relevant materials for use by the ACK to develop Lay church leaders through TEE. In other words, Bishop Githiga was suggesting that the management of the Provincial TEE programmes should not be left

entirely to Carlile College. He felt that the TEE programmes should be run by the ACK leadership in conjunction with the Provincial Colleges and St. Paul's University in which the ACK has 50% ownership. This was left to be deliberated upon by the Standing Committee of the Provincial Synod to be held in 2008, but the issue of finances is still likely to occur.

## 6.4 CONCLUSION

The inability of the ACK to support the TEE programmes in spite of their usefulness in equipping lay church leaders for mission shows that the theological training in the said Church (ACK) is not viable and the ACK is still neither a self-supporting nor a self-propagating Church. The ministry of laity in the Church is equally important as that of ordained persons and therefore cannot be taken lightly if the Church hopes to counter the challenges of the twenty-century. Lay people play an immense role in the Church and therefore need to be equipped for the ministry and mission which the Lord has called and sent them into through proper theological training. The Church in Kenya, particularly the ACK, has grown extraordinarily fast and the few 'half-baked' clergy/pastors cannot be fully relied on for mission. In such a situation, the ministry of laity is therefore inevitable and lay people should be allowed to take an active role in the life and mission of the Church. New ways have to be devised to ensure that the lay people are enriched to grow as responsible church leaders.

The ACK has responded to this challenge through TEE. In this chapter, we have found out that TEE in the ACK was mainly started to equip Lay church leaders with some theological knowledge. Whilst this was a good initiative, TEE has been abandoned by the ACK leadership leading to its abrupt collapse. There is need for the ACK which has claimed her commitment to equip her leaders for mission through training (See Nzimbi 2007) to wake up and address this problem without delay. If the ACK has to succeed in achieving her 2004-2008 goals (see ACK strategic plan 2004),

she has to reconsider her stand on empowering Lay church leaders. The words of David Barrett need to be taken seriously by the ACK. Barrett comments that,

A majority of renewal within the churches are not began by clergy, who have all their energies taken up running the machinery of the Church, but by the lay men and women dissatisfied with the religious status quo. Understandably, they sooner or later come into conflict with the established hierarchy of the clergy . . . attempts are made to discipline them, and so further movements are forced out of the churches into dependency (Horgath, Gatimu & Barrett 1983:12).

Barrett's comments imply that Lay Christians have to be handled carefully. They are human beings created in the image of God and have the same vocation from God just as their ordained colleagues. It is God who has given us various gifts and responsibilities for the edification of his Church. St. Paul in his letter to the Ephesians asserts that "It is He who gave some to be apostles, some to be prophets, some to be evangelists and some to be pastors and teachers, to prepare God's people for works of service so that the body of Christ may be built up"( Eph 4:11-12). All these groups of people are equal in God's eyes and none of them offers a more special service than the other. They all need to be equipped for this service and the call for a sound theological training is for all of them.

## NOTES

1. For some information concerning the ACK provincial theological colleges, see chapter 4. The chapter reveals that the current ACK provincial theological colleges are inadequate to prepare the large number of well-equipped clergy needed to serve the Church in the 21<sup>st</sup> century.
2. Theological students spend a lot of money to cater for their training, yet when they complete this training successfully and join the full-time Church service, the Church is not able to pay them well. The terms of service are so poor that it is even hard for church workers to recover the amount of money they used to pay for the training.
3. Bishop Neville Langford-Smith was born on 11<sup>th</sup> March 1910 in Australia and on 5<sup>th</sup> July 1948, he and his wife Vera joined the CMS Kenya Mission. He was appointed the Assistant Bishop and the Suffragan Bishop of Nakuru area in 1959 and was consecrated on 24<sup>th</sup> September 1960. The following year (1961) on 11<sup>th</sup> February, he was enthroned as the first Bishop of Nakuru Diocese (Thornton 2007:75,115).

Bishop Neville is one of the missionaries known to have contributed a lot to the equipping of African Church leaders through theological training. In the years 1966 to 1968 he was constantly reminding expatriate Christians and more particularly, the Missionaries and other European Church workers on the need to allow those Africans who were in roles of leadership in the Church to actually lead (Thornton 2007:123). Though Berea theological college in Nakuru was officially started in 1984 (see chapter 4), Bishop Neville had initiated plans of its commencement right from 1961 when he became the Bishop of Nakuru (Kago 2006).

## **CHAPTER SEVEN**

### **CHALLENGES ENCOUNTERED IN THE TRAINING OF CHURCH LEADERS IN THE ACK**

#### **7.1 INTRODUCTION**

This chapter examines and discusses the major challenges encountered by the Anglican Church of Kenya (ACK) in the ministerial formation of her church leaders through training. In chapter three of this study, we found that since her inception, the ACK has been involved in the training of her leaders and this practice has continued up to today. It is however important to note that this has not taken place without some challenges. The general observation of the Church in Africa has shown and continues to show that the African Church has encountered numerous challenges in her leadership training for mission since she was started in the mid 19<sup>th</sup> century. For instance, in early 1950s Roland Oliver remarked about the vital question of the African Churches' leadership to which no satiable answer could be given. It concerned the utter failure of the churches, ever since 1920s to attract into the Christian missionary even a handful of the best educated East Africans. The African Church had grown so much in terms of physical growth but in terms of the theological output, the growth was stunted. In other words, the African Church was not becoming self-theologizing. Oliver was surprised that during the first three decades of the Colonial period the situation was quite different as of the first literate generation of East Africans the elite became either chiefs or church leaders (1952 ed. 1965: x-xi).

This trend had completely changed with the development of secondary education and with the widening of secular opportunities. The churches had begun to be out paced in the competition for the best educated African people. This situation was aggravated by the rising opportunities for higher education in East Africa (Oliver 1952: x). He goes

on to explain that when the University College of East Africa began to put forth its first graduates, there was not a single Ordained Minister in any of the Churches who had received even the beginnings of a secondary education in any of the lay schools ( :xi).

In early 1970s, almost two decades after Oliver's comments, J. S. Mbiti noted that the Church in East Africa and Africa has a whole "has come into existence and has grown evangelistically and not theologically". This evangelical growth also concerned numerical strength. The Church had grown very much in terms of numbers, sponsored schools, clinics and dispensaries. In terms of physical outreach, the Church had grown tremendously, but as far as theological growth was concerned, it appeared that the Church had not yet grown significantly. The Church that was experiencing a rapid physical growth was not developing to be self-theologizing. It had produced majority of the African leaders and thinkers yet it had itself hardly any theologians (1971:177, see also Mugambi 1989 6:2-3). This view is shared by the retired Archbishop of the ACK, the Most Rev. David Gitari who informs that in 1971, there were only two theological graduates in the CPK (now ACK). These were Gitari himself and the former Bishop of Maseno South Diocese, the late Bishop Henry Okullu (Gitari 2007)<sup>1</sup>. The question we need to ask ourselves is whether this trend has really changed, particularly in the ACK, which is the focus of this study. In the previous chapters, we have found out that the ACK is still not self-governing, self-supporting, self-propagating and self-theologizing. This is explained in details in this chapter.

## 7.2 CHALLENGES ENCOUNTERED IN THE LEADERSHIP TRAINING FOR MISSION IN THE ACK

To investigate the major challenges facing leadership training for mission in the ACK, the author conducted a research among some selected Christian groups including Bishops, Clergy, Lay church leaders, Colleges' Principals, theological lecturers and theological students. Though different questionnaires and interview guides were prepared for different groups, some questions, particularly those directly asking about

the problems encountered in the training of church leaders in the ACK were similar for all groups. For instance, some of the two common questions directly related to the challenges facing leadership training in the ACK were:

a. In your view does the ACK take the training of her leaders seriously?

- Very seriously
- Seriously
- Not seriously
- Less seriously
- No opinion
- Others (specify)-----

Here the informants were given options to make their choices and where possible they were asked to explain their choices.

b. What in your view, are the major challenges facing leadership training in the ACK?

- Financial challenges
- Poor training facilities in the theological colleges
- Failure of the ACK to prioritize the training of her leaders.
- Lack of academically-qualified students willing to become clergy/ pastors in the ACK.
- Failure by the ACK to retain her well-trained clergy.
- Too few clergy to serve the rapid growing Church.
- The clergy graduating from the ACK provincial theological colleges are academically too low.
- Poor terms and conditions of service for clergy and colleges' lecturers.
- The curriculum used in the ACK Provincial Theological Colleges does not adequately prepare clergy for an effective Church ministry
- Others (specify) .....



Here the respondents were to identify what they perceived as the main challenges encountered in the training of church leaders in the ACK. The choice was not limited to only one and the respondents could make as many choices as possible. Nine (9) Bishops completed and returned their questionnaires while six (6) were orally interviewed totaling to **15** Bishops, 54 Clergy completed and returned their questionnaires while 45 were orally interviewed totaling to **99** Clergy, **100** theological students successfully filled and returned their questionnaires, 95 Lay church leaders completed and returned their questionnaires while 61 were orally interviewed making a total of **156** Lay church leaders, the **6** College Principals were orally interviewed and also filled in the questionnaires and **20** theological lecturers responded to the above two questions. Therefore, the total respondents who addressed the above two questions were **396**.

In question “a” the views of the 396 respondents were as follows: Of the 15 Bishops, 2(13%), chose very seriously, 3(20%) seriously, 6(40%) not seriously and 4(27%) less seriously. This indicates that most of the Anglican Bishops in Kenya (67%), though the top leaders and planners of the Church affairs in all areas including training of church leaders, feel that generally the ACK does not take the training of her leaders seriously. Of the 99 Clergy who responded to question “a” 4(4%) chose very seriously, 6(6%) seriously, 52(53%) not seriously, 34(34%) less seriously, 1 (1%) had no opinion and 3(3%) said that it all depended on specific dioceses. They argued that some dioceses take the training of clergy more seriously than others. This implies that most of the ACK Clergy (87%) feel that the ACK does not take the training of her leaders seriously.

Of the 156 Lay church leaders who gave their views concerning the seriousness of the ACK in the training of her leaders, 8(5%) said very seriously, 24(15%) seriously, 38(24%) not seriously, 73(47%) less seriously, 6(4%) had no opinion , 4(3%) said that it depended with dioceses, whereby some are more serious than others, and 3(2%) argued that it was hard to determine the seriousness of the ACK in the training of church leaders as some clergy were very reluctant to study. Some said that some clergy do not study again after the completion of their college studies and this makes the whole system

very complicated. Achieng (2007) even added that some of the clergy are so lazy that they cannot even read a single page of a newspaper in a day. However, majority of Lay church leaders (71%) generally feel that the ACK does not take the training of her leaders seriously.

Of the 20 theological lecturers who responded to question “a” none said very seriously, none said seriously, 8(40%) said not seriously and the remaining 12(60%) said less seriously. This indicates that almost all the lecturers (100%) teaching in the ACK Provincial Theological Colleges feel that the ACK is not taking the issue of the training of her leaders seriously. Of the 100 theological students who responded to this question, 9(9%) chose very seriously, 11(11%) seriously, 43(43%) not seriously and 37(37%) less seriously. This shows that majority of the students in the ACK Provincial Colleges (80%) generally feel that the ACK does not take the training of the leader seriously. Of the six (6) College Principals, none chose very seriously, none chose seriously, 5(83%) chose not seriously and the remaining 1(17%) said less seriously. Therefore, all the Principals of the 6 Provincial Theological Colleges feel that the ACK does not take the training of church leaders seriously.

In concluding this section, we find from the analysis of the responses of question “a” that majority of the ACK leaders and Christians are of the feeling that their Church (ACK), does not take the training of her leaders, particularly the clergy seriously. Therefore, one challenge of leadership training for mission in the ACK is that the Church itself does not seem to treat the training of her leaders with the seriousness it deserves. The responses to question “b” which specifically focused on the major challenges facing leadership training in the ACK are analyzed in table C1 below.

**TABLE C1: THE MAJOR CHALLENGES FACING LEADERSHIP TRAINING IN THE ACK (DATA ANALYSIS FROM THE RESPONDENTS)**

Main challenge	Bishops (15)		Clergy (99)		Lay church leaders (156)		Theological students (100)		Theological lecturers (20)		Colleges' Principals(6)	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
A	15	100	98	99	151	97	100	100	20	100	6	100
B	13	87	89	90	111	71	96	96	20	100	6	100
C	10	67	91	92	109	70	92	92	20	100	6	100
D	12	80	76	77	151	97	67	67	19	95	6	100
E	14	93	98	99	139	89	89	89	20	100	5	83
F	15	100	91	92	154	99	76	76	20	100	6	100
G	15	100	51	52	151	97	87	87	15	75	4	67
H	9	60	99	100	128	82	96	96	20	100	6	100
	15	100	79	80	149	96	91	91	19	95	5	83
J (OTHERS)												
<i>Intimidation of highly trained clergy by Bishops</i>			41	41	24	15			11	55		
<i>Lack of well trained lecturers</i>	12	80	64	65	19	12	59	59	8	40	4	67
<i>Very few lecturers</i>	13	87	86	87	99	63	87	87	18	90	4	67
<i>Separation from spouses (families)</i>			7	8			35	35	2	10		
<i>Low student enrolment</i>	11	73							12	60	6	100
<i>Lack of students with a call to the church ministry</i>	13	87	5	5	41	26			5	25	2	33
<i>Lecturers hired on nepotism and favouritism</i>			1	1								

**Key**

**A . Financial challenges**

**B. poor training facilities in theological colleges**

**C. failure of the ACK to prioritize the training of her clergy**

**D. Lack of academically qualified students willing to train as clergy**

**E. Failure of the ACK to retain well-trained clergy**

**F. Few clergy to serve the rapidly growing Church**

**G. Clergy graduating from these colleges are too low academically**

**H. Poor terms and conditions for clergy and lecturers**

**I. Lack of a well prepared curriculum to prepare Church leaders effectively**

**J. Others**

Table C1 clearly shows that the training of church leaders in the ACK has encountered and continues to encounter numerous challenges ranging from financial problems, insufficient training facilities, unwillingness of good academically qualified students to train for Church ministry and mission, failure of the ACK to take the training of her leaders as a priority, inability of the ACK to retain some of her well-trained clergy, insufficient clergy to meet the needs of the fast growing Church, very low academically qualified clergy, poor terms and conditions of service for clergy and theological lecturers, lack of a well-designed curriculum to address the main issues affecting the current society, few lecturers and even the few are not well-trained and low students enrolment which affects the running of the ACK Provincial Colleges.

We also need to take note of some of the issues raised by some respondents as challenges to leadership training in the ACK such as intimidation of highly trained clergy by some bishops, lack of students with a calling to the sacred/Church ministry and separation of students from their families. Having analyzed these challenges, it is time to move ahead and discuss some of these challenges in detail.

### 7.2.1 FEW CLERGY TO SERVE THE RAPIDLY GROWING CHURCH

One of the major challenges facing leadership training in the ACK today is the fact that the ACK is unable to train enough clergy to provide pastoral needs and evangelize the rapidly growing Kenyan society (see table C1). In other words, the ACK is not self-propagating. This fact is verified in chapter two of this study whereby we found that since its inception, the ACK has been experiencing a tremendous growth (see 2.3). In chapter two, we found out that from the year 2000 to present, the ACK has been growing at an annual rate of about 6.7%. Table A3 in chapter two, shows that currently there are about 3,711,890 Anglican Christians in Kenya, 29 dioceses, 1,352 parishes and 4,996 congregations. These are served by only 1,555 clergy.

This means that one clergy is supposed to be serving about 2,400 Christians on average. If this is the case then, it is practically impossible for one clergy to effectively serve 2,400 Christians. This indicates that some of the Christians are not served and thus the ACK is still not a self-propagating Church. There is need to note that unless something is urgently done, this problem is likely to continue as the ACK continues to grow rapidly whereby in chapter two, the author based on the statistics given, projects that by the year 2030, the ACK shall have about 10,207,698 Christians implying that 18% of Kenya's population will be Anglicans if the current trend does not change (see 2.4). Horgath, Gatimu and Barrett (1983:1) argue that in Africa today “. . . there are many sheep but very few shepherds . . . .” The Church in Africa has grown extraordinarily fast, but from another view point it is not so happy. This is because it has very few pastors equipped to tend it. This is the situation that ACK finds itself in. In table C1, this view is supported by 100% of the Bishops, 92% of the Clergy, 99% of Lay Church leaders, 76% of the theological students, and 100% of the Lecturers and all the Colleges' Principals (100%). This indicates even the ACK leaders support the idea the ACK is not a self-propagating Church.

#### 7.2.2 FAILURE BY THE ACK TO ATTRACT WELL-EDUCATED YOUNG KENYANS WILLING TO BECOME CLERGY

In table C1, this view is supported by 80% of the Bishops, 77% of Clergy, 97% of Lay church leaders, 95% of theological lecturers, 67% of theological students and 100% of Colleges' Principals. The ACK is thus not a self-theologizing Church. The above figures show that there is a general consensus among Anglican leadership that this is an exigent challenge calling for an urgent attention. In 1950s, Oliver (1952 ed.1965: x) was abashed by the utter failure of the African Church since 1920s to attract into Christian ministry and even a handful of the best educated East Africans. In 1970s, J. S. Mbiti observed that the East African churches could not count more than half a dozen African theologians engaged in theological output, teaching, preaching and writing ( 1971:177,

see also Mugambi 1989 b:3). This is the situation in which the ACK finds itself more than 50 years down the line since 1950s. Many years since her inception, the ACK has not transformed herself to become self-theologizing. The clergy graduating from the ACK Provincial theological colleges have very low academic standards (see table C1, key G), a view which is supported by the majority of ACK Christians including 100% of the bishops, 52% of clergy, 97% of lay church leaders, 87% of theological students, 75% of theological lecturers and 67% the Colleges' Principals (see table C1).

The challenge in this is that, the people whom the clergy are supposed to serve are well-educated people. The society has grown so fast that the current society, especially in urban areas, has many graduates and quite a number of people with post-graduate qualifications. This makes it absolutely difficult for a clergy who is not well-trained to meet the spiritual needs of such people (Kago 2006, Gitari 2007, Nzimbi 2006, Dena 2007, Mwendwa 2007 and Mbogo 2007). Chapter two of this study reveals that out of about 1,555 clergy currently serving in the ACK, only 11% have first theological degrees while only about 5% have post-graduate theological qualifications (see 2.4 Table A4). Majority of the current ACK clergy have Diplomas in theology (48%), followed by those with Certificates in theology (21%), and then those with less than three years theological training (14%) (See section 2.4.1). This is a challenge which the ACK is yet to cope with.

In order to find out what young Anglicans feel concerning the Christian ministry and mission and how many of them would be willing to serve the Church as clergy, the author conducted a research between 4<sup>th</sup> and 26<sup>th</sup> June 2007. The research targeted Kenya Anglican Youth Organization (KAYO) members of ages between 16 and 30 years. Some respondents were drawn from the Christian Union groups in Secondary schools and Youth groups in some ACK congregations. Those from Youth groups were mainly Secondary school leavers with Kenya Certificate of Secondary Education (KCSE) possibly grade C+ (plus) and above which is the minimum university entry requirement in Kenya. Others had training in either tertiary colleges or Universities. The qualifications of those in Secondary schools were not considered so much, but the

researcher targeted the Schools which perform well in national examinations like Kabare Girls High School in Kirinyaga District, Meru High School in Meru Central District, Machakos High School in Machakos District, Nguvu Boys High School in Embu District and Nyamathumbi Secondary School in Thika District.

A total of **252** KAYO members were asked what vocations they preferred, and why and whether they would prefer to serve in the Church as Ordained Church Ministers. To avoid suspicion of any kind, the respondents were asked to write down their ages, what training they had done before if they had completed their secondary education, the grades they had in KCSE and what they do in the Church without necessarily writing their names. Out of **252** respondents, **181** were males while **71** were females. Out of these 252 KAYO members, 231(92%) preferred to work in secular employment, with the Medical profession being preferred by majority of the respondents with 102(40%) members, followed by Law with 79(31%), Journalism 27(11%) and the remaining 24(10%) opting for other careers such as teaching, business, farming etc. Interestingly, only 17(7%) KAYO members said that they would prefer to work in the ACK as Ordained Church Ministers (clergy). The remaining 4(2%) respondents were undecided. However one of them said that he would serve in the Church if he is sure of becoming a bishop one day. The major reason given for the choices of the careers or vocations made was financial benefit which was cited by 229 (91%) of the respondents.

In concluding this section, we find that the ACK lacks academically qualified young people willing to serve her on full-time bases. This leads to the clergy with very low academic standards or qualifications joining the Church ministry. This affects the ability of the Church to “self-theologize”. Secular institutions tend to attract more academically qualified students than the ACK Provincial Theological Colleges. In other words, few academically qualified students are willing to join theological colleges to train for Christian ministry and mission. Key D of table C1 shows that this view is supported by 80% of the Bishops, 77% of the Clergy, 97% of Lay church leaders, 67% of the theological students, 95% of the theological lecturers and 100% of the Provincial Colleges’ Principals. The ACK is thus, not a self-theologizing Church

### 7.2.3 THE PROBLEM OF TRAINING AND RETAINING

The other problem which the ACK faces in the training of her leaders is that she is not able to retain some of her highly-trained clergy. Mugambi (1989 b: 71) elucidates that personnel is one of the major problems in the development of theological training in Africa. Training is expensive. It takes a long time and the drop-out rate increases with every increase in the level of specialization. Thus only very few of those who join theological colleges end up as professional theologians. The problem here is that very few theologians who qualify at the highest levels of training are often retained by their respective Dioceses or the Province (Gitari 2007, Micheni 2007, cf. Mugambi 1989 b: 72). Sometimes the promising students who have determination, interest and aptitude are not given encouragement and support by their Dioceses or the Province (Onyango 2007). Therefore, they undertake studies at their own expense and on completion of the training, they take their initiatives to seek employment (Mugambi 1989 b: 72). Retaining has to do with the terms and conditions of service and so, most of the well-trained clergy search for employment with other employers who pay well. This indicates that the ACK is not self-supporting as she cannot sustain her clergy. This also affects the self-theologizing nature of the Church since the good theologians are not retained.

In table C1, the view that the ACK is not able to retain her clergy is supported by majority of the ACK Bishops (93%), majority of Clergy (99%), most of the ACK Lay church leaders (89%), most of the theological students (89%), all Lecturers in the theological colleges (100%) and most of the Colleges' Principals (83%) (See 7.2, table C1, Key E). This clearly shows that majority of Anglican Christians believe that the ACK is not able to retain her well-trained clergy. The 99 clergy interviewed in this study either orally or through the administration of questionnaires were asked to identify some specific areas/places where they would prefer serving/working if given an opportunity to decide.



The specific question in the questionnaire administered to the clergy asked: “Given an option to choose, where would you like to serve/work?” The options given were:

- 
- In the parish setting
- In the theological college as a lecturer
- In the institutions as a chaplain
- In any secular organization other than the Church
- In business
- In Para-church organizations
- In the Diocesan offices as departmental heads
- No specific working place
- Others (specify)-----

The analysis of the choices made by the 99 clergy concerning their preferred working/serving areas is as follows: 24(24%) said that they would prefer to work in Para-church organizations, 23(23%) would prefer working/serving in secular institutions other than the Church, 18(18%) would prefer to work/serve as lecturers in theological colleges, 15(15%) would prefer working/serving in institutions as Chaplains, 8(8%) would be comfortable if appointed to work/serve in Diocesan offices as departmental heads, 6(6%) preferred to work/serve in parishes, 3(3%) said they would involve themselves in business, one (1%) said he would be more comfortable in active politics and one (1%) said she would serve where God would send her.

The above data analysis shows that majority of the current ACK Clergy (92%) are not comfortable with working/serving in the parishes and given an option to choose, many of them would rather work in other places such as Para-church organizations (24%), secular institutions (23%), lecturers in theological colleges (18%) chaplains in institutions (15%) and other places. Only a small percentage of clergy (just 6%) would prefer to stay in the parishes. Also only a small percentage of clergy (3%) would be

comfortable in business. This may not be interpreted to mean that the clergy would not engage themselves in business, but may mean that they can still be involved in business while they serve the Church and this may be the reason as to why many of them never opted for business.

This is a big problem for the ACK. In chapter two, (see Table A2), we found that currently there are about **1,352** parishes in the ACK being served by **1,555** clergy. If the clergy are allowed to choose where to serve/work, then it means that only **93** (6 per cent of 1,555) clergy would be available to serve the 1352 parishes of the ACK. This would mean that one vicar would oversee about 15 parishes. Also according to tables A2 and A3 in chapter two, the estimated total Anglican membership is **3,711,890**. This means that if the current situation in the ACK does not change, and then the clergy are asked to decide where they would like to work/serve, only **93** clergy would be available to serve the ACK's total population. This would then mean that each clergy would have 39,913 Christians to look after. This is why the ACK needs to wake up because as Oliver (1952 ed. 1965: xi) correctly points out “. . . Such a Church may start to disintegrate at the centre while it is still expanding at the circumference”. Omulokoli (2002:46) observes that there is a crisis situation in the African Church today and so in our case, the evidences given in this section (7.2.3) indicate that the ACK is not an exception and therefore, needs to wake up. The major reason given by the clergy for the choices they made concerning their preferred areas of work was financial considerations which was cited by 85(86%) of the clergy. They felt that the terms and conditions of service in the ACK are too poor and even the little pay they are supposed to get is not available as the Christians cannot raise it. The ACK is therefore, not a self-supporting Church.

#### 7.2.4 THE PROBLEMS OF APPLICATION

This mainly concerns the curriculum used in the Provincial Theological Colleges. The curriculum used in these colleges needs to be relevant and applicable. This means that it has to be designed in such a way that it addresses the needs of the Kenyan society. In other words, it has to be contextualized or indigenized. One of the shortcomings of the leadership training in the ACK is that the current curriculum used in the ACK Provincial Colleges is so westernized (see chapter 4 sections 4.3.2 & 4.3.3), and as such, much of what the students study in the colleges is neither relevant nor applicable to the situations in the parishes and institutions where they go to work after completing their training. Thus, the students have to learn on the job despite their training (Gitari 2007, Onyango 2007 Cf. Mugambi 1989 b: 74). In chapter four, we found that the poor curriculum used to prepare leaders in the ACK affects its (ACK's) ability to "self-theologize". In table C1, the view of ACK's poor curriculum is supported by most of the Anglican Bishops (100%), majority of the ACK Clergy (80%), most of the Lay church leaders (96%), most of the students in theological colleges (91%), most of the theological lecturers (95%) and majority of the Colleges' Principals (83%) (See Table C1, Key I). This implies that most of ACK leaders feel that the curriculum used in the ACK Provincial Theological Colleges is irrelevant, as it does not adequately prepare Church leaders who can effectively handle the challenges facing the societies in which they serve after they graduate from these colleges.

Chapter four reveals that the ACK Provincial Theological Colleges' curriculum is poorly designed to meet the needs of the Anglican Church in Kenya. The ACK is, thus, not a self-theologizing Church. There is need for the ACK to consider reviewing this curriculum if it has to be relevant and applicable to the Anglican Christians of the twenty-first century. Mugambi (1986 b: 74) suggests that to meet the relevancy and applicability, the structure of theological training may have to be reviewed. Onyango (2007) emphasizes the importance of reviewing the curriculum used in the Provincial Colleges after every two years so as to ensure its relevancy (See also chapter 4)

### 7.2.5 FINANCIAL CHALLENGES

Financial challenge appears to be the biggest problem facing leadership training in the ACK today, where in table C1, it was cited by all the Bishops interviewed (100%), 99% of the clergy, 97% of Lay church leaders, all the theological students (100%), all theological lecturers (100%) and all the Principals of the ACK Provincial Theological Colleges (100%). The problem of financial constraints in the ACK indicates that it (ACK) is not yet self-supporting.

Closely connected to financial challenge is lack of commitment by the ACK top leadership to training (Onyango 2007 & Kariuki 2007). All the Principals of the six (6) Provincial Theological Colleges confirmed that while they rely on the Sponsoring Dioceses and students' fees to secure funds to enable them to run the Colleges, most of the Sponsoring Dioceses and students do not pay their fees in time and in other cases, they do not pay at all. This creates serious financial difficulties in these Colleges (Njoroge 2007, Mwangangi 2007, Hardison 2007, Saurey 2007, Merified 2007, &Williams 2007). This is also connected to the fact the ACK has not taken the issue of the training of her clergy as a priority, an idea which is supported by most of the ACK leaders in table C1, where 67% of the ACK bishops feel that the ACK has not prioritized the training of her clergy, a view which is shared by 92% of the clergy, 70% of lay church leaders, 92% of the theological students, 100% of the theological lecturers and 100% of the Colleges' Principals (see table C1 key C).

The same can also be confirmed from the ACK strategic plan 2004/8. While this plan gives an overview of what the ACK will do in the years between 2004 and 2008 (five-year Development plan), nothing is mentioned concerning human resource development through theological training. In these five years, the Church has proposed to strengthen internal governance, promote mission and evangelism, consolidate unity, intensify the ACK development and advocacy, enhance capacity for self-reliance and promote partnerships and linkages (ACK strategic plan 2004:10-14). One wonders how the Church will achieve all these goals without the tools, that is, well-trained personnel.

It is impossible to achieve any of the proposals suggested in the ACK strategic plan without strengthening the Church leadership. A good strategic plan will always have a plan of the development of the personnel through training and this is where the ACK has failed. Therefore, from the Strategic Plan 2004/08, it is clear that equipping of the ACK leaders for Christian ministry and mission through proper training is not taken as a priority by the ACK leadership. This explains why at the beginning of this section (7.2) most of the Anglican Christians in Kenya felt that the ACK does not take the training of the church leaders seriously. How committed is the ACK in the developing her leaders if the issue of training fails to appear in her Five -Year Development Plan? For a Church to be self-supporting as the Strategic Plan had suggested for the ACK (:10- 14), there should be well-trained leaders engaged in leadership and mission.

This lack of commitment to leadership training by the ACK leadership is what has led to the current financial constraints in the Provincial Theological Colleges. Gitari (2007) argues that the ACK is financially rich but there is poor planning by her leadership hence serious financial difficulties in all the ACK institutions including Dioceses, Parishes, Colleges, Schools etc .The lack of commitment to leadership training by the Church leadership in Africa as a whole was also pointed out by the Primate of West Africa, the Most Rev. Justice O. Akrofi in his address to the African Anglican Bishops' Conference held in Nigeria in the year 2004 when he said that,

Theology and theological training are blood life-stream of the Church. And so do we only pay lip service to it? Do we own it? And if truly we own it and are committed to it, do we put our pocket where our mouth is? How come our theological schools go from one financial crisis to another, in part because dioceses do not regularly pay their assessments and fees of students? (2004:148)

The other cause of financial constraints in the ACK Provincial Theological Colleges as well as in the other ACK institutions is over-reliance on donor funds. In chapter five of this study, we found that the reason behind the beginning of some of the ACK theological colleges by some of the church leaders was to have colleges where the said leaders would have direct control and influence. As such they could easily borrow

money from abroad using these Colleges. Archbishop Gitari informs that these Colleges attracted many of donors. He says that, when he started St Andrews, Kabare in 1977, he had many donors from Germany, United States of America, and United Kingdom who were willing to fund it (see 5.3.1). This is what happened in almost all the ACK Theological Colleges.

An interview with the current Principals of the six (6) ACK Provincial Theological Colleges revealed that even today most of these colleges rely on grants from abroad for survival. For instance, Rev Tim Wambunya, the current Principal of Carlile College says that 95% of students at the college are supported through donor funds (Wambunya 2007). At St. Andrew's, Kabare, 90% of the total fees of the students from the Dioceses of Nairobi, Kirinyaga, Embu, Meru and Mbeere are mainly paid by the Evangelical Lutheran Church in Germany. This means that the students are only supposed to raise the remaining 10% as their personal contributions (Njoroge 2007). The ACK is thus not self-supporting.

The issue of attracting donors may explain why some of the ACK Provincial Theological Colleges such as Bishop Hannington, Mombasa and St Philip's, Maseno have retained White Principals who serve in these Colleges as Missionaries. The assumption is that these Principals will attract many donors from abroad who will in turn fund the running of the colleges (Ouma 2007& Mwamba 2007). Therefore, the ACK Provincial Theological Colleges suffer from what Dickson Kagea in his study of the Anglican Church in Meru calls "Dependency Syndrome" (2004:76). The biggest challenge is that, these donors have started to withdraw their support slowly by slowly and this has greatly affected the Provincial Colleges which mainly rely on them for financial support and assistance. The problem is even worse if the College was not prepared for the abrupt changes (Githiga 2006). This is an area where the ACK leadership needs to address urgently because it means that if all donors withdraw abruptly, then some of the Provincial Colleges or even all of them will be closed down (Nzimbi 2007).

#### 7.2.6 POOR TERMS OF SERVICE FOR CLERGY AND LECTURERS

Leadership training in the ACK has also been affected by the poor terms and conditions of service for Church workers, a condition which has placed the Ministerial formation in the ACK at a very precarious state. In table C1, this view is supported by 60% of the bishops, 100% of the clergy, 82% of lay church leaders, 96% of the theological students, 100% of the lecturers and 100% of the Colleges' Principals. This implies that the general feeling of the ACK leaders and Christians is that the terms and conditions of service for Church workers in the ACK are not fair enough to enhance them (Church workers) meet their living conditions without much strain. This may explain why as we found out in section 7.2.2, most of the well-educated young Anglicans are reluctant to join the full-time Church Ministry as clergy. Out of the 252 KAYO members interviewed only 17(7%) said that they would be comfortable in serving the Church as ordained full-time Priests (see section 7.2.2) To find out how the young educated Anglicans viewed the Church ministry and mission, in section 7.2.2, the 252 KAYO members were further asked to cite why they preferred the careers they had chosen to the ordained full-time Church Ministry. The options given were:

- Church Ministry is very demanding
- Recruitment of Church ministers only favours the old people
- The Church Ministers are poorly paid
- I do not have a calling
- No opinion
- Others (specify)-----

The respondents (KAYO members) were asked to strictly make only one choice which they considered more important than the others. Those who had said that they would prefer serving as Church Ministers were exempted from answering the above

question, however, they were asked to point out why they had preferred Ordained Church Ministry to other secular professions. This means that out of the 252 KAYO members interviewed only 231 members responded to the above question as 17 members had already said that they preferred serving the Church as full-time Ordained Ministers while one had said he would become a Church Minister only if he was sure of becoming a bishop one day and the remaining 3 were not undecided (see 7.2.2).

Out of the 231 respondents who preferred secular employment to Church Ministry, one (0.4%) said the Church Ministry is very demanding, 4(1.7%) considered Church Ministry as the Ministry of the old people, 224 (97%) felt that the Church Ministers are poorly paid and only 2(0.9%) said that they had no calling to the Church Ministry. This implies that most of the young educated Anglicans in Kenya generally feel that the Church workers are poorly remunerated and they would not chose Church Ministry as a career if there are other opportunities in the secular world. This indicates that poor terms and conditions of service for Church workers in the ACK discourage many young educated Christians from joining the Church Ministry as full-time Church workers. A similar situation is observed in section 7.2.3, where most of the clergy interviewed (92%) preferred working/serving in other places such as Para-church organizations, secular institutions and et cetera to serving in the parishes. The major reason they gave for this was financial considerations which was cited by 86% of the clergy (see 7.2.3). In section 7.2.2, we found out that Secular institutions attract more academically qualified students than the ACK Provincial Theological Colleges. Respondents in this study were asked to explain this observation. The options given were:

- Fee is higher in the Provincial Theological Colleges.
- Many students feel that pastors/clergy are poorly paid.
- ACK theological colleges lack proper training facilities
- The requirements for joining the ACK Provincial Colleges are too high for example age, recommendations, backgrounds etc
- No opinion



- Others (specify)-----

The responses received from the 15 bishops, 99 clergy, 156 lay church leaders, 100 theological students, 20 theological lecturers and 6 college Principals all totaling to 396 informants were as follows: 21(5%) said that fees in theological colleges is higher, 317 (80%) said that the students feel that pastors/clergy are poorly paid, 43 (11%) felt that the ACK Provincial Colleges lack proper training facilities, 13 (3%) said that the requirements for joining the ACK Provincial Colleges are too high and 2 (0.5%) had no opinion. Therefore, most of the respondents (80%) generally felt that the ACK Church workers are poorly paid. There is a general consensus among ACK Christians that the terms and conditions of service for Church workers are poor, thus, discouraging many people particularly, the young educated Anglicans from joining the full-time Ordained Church Ministry.

According to the current ACK Provincial Terms of Service, the starting salary of a Deacon with a Diploma in theology is Kshs. 8,800 while a Deacon with a Degree in theology earns Kshs.11, 380. A Priest with a Diploma in theology earns Kshs. 9,770, while the one with a theological degree earns Kshs 12,350. A priest with two theological degrees (Masters Degree) earns a starting salary of Ksh.14, 680 (ACK Provincial Terms of Service 2006:7-9). This is much lower than the salaries of the people in secular employment. The starting salary of a lecturer in the ACK Provincial Theological Colleges with two theological degrees (Masters Degree) is Kshs. 18,330 (:10). This is much lower than the salary of a lecturer with the same qualifications teaching at the Public Universities, whereby the starting salary is Kshs. 50,400 (Kenyatta University Terms of Service 2007). We also need to note here that the starting salary of a Diocesan Bishop regardless of his/her academic qualifications is Ksh.50,750 (:25). This may explain why in section 7.2.2, one of the respondents said that he would become an Ordained Church Minister only if he was sure of becoming a bishop one day.

In concluding this section, we find that poor terms and conditions of service for the ACK Church workers influences leadership training for mission in the ACK in that many people especially the young educated ones are reluctant to join the Church

Ministry to serve as full-time Ordained Church workers/ministers. The effect of this is that the clergy graduating from the ACK Provincial Colleges have very low academic standards. This leads to a Church that is not self-theologizing. The society in which these clergy are supposed to serve is becoming too advanced with many graduates. Such clergy find it hard to fit in this society as they cannot effectively meet the needs of their flock/Christians that are much higher than them in terms of academic standards. Success in mission depends on the ability of the Church to express the Gospel in such a way that it is relevant and applicable to various social contexts. This is only possible if there are well-trained people entrusted with this task. This is what we are referring to as the self-theologizing mission strategy of the Church. The ACK lacks this mission strategy.

Due to the poor terms and conditions of service, the ACK is not also able to retain the few well-educated clergy. They prefer to work in other places where the terms and conditions of service are more promising (see 7.2.3). This condition also explains why there are few lecturers willing to teach in the ACK Provincial Theological Colleges. Most of the lecturers have more than one degree and rather than teaching in the ACK Provincial Colleges they seek employment in other places where the terms of service are more appealing (Mbogo 2007, Onyango 2007 & Kibiti 2007). Any growing Church must be self-supporting. The failure of the ACK to be self-supporting makes her clergy to move to other employments where the pastures are greener.

#### 7.2.7 OTHER CHALLENGES

The other challenges facing leadership training in the ACK include: first, there is lack of people with a calling to serve the Church faithfully. In table C1, this issue was raised by 87% of the Bishops interviewed. Archbishop Gitari (2007) and Bishop Githiga (2006) explain that due to the high rate of unemployment in Kenya, most of the young people who complete their education in secondary schools, tertiary colleges and Universities have no jobs. The only option left for some of them, especially the “Church goers” or those whose parents are active church members is to join the theological colleges and be

trained as Church Ministers. The Rev. Canon Moses Njoroge, the current Principal of St. Andrew's, Kabare and Rev. Christopher Saurey the Principal of St. Paul's, Kapsabet confirm that there is quite a number of students who join theological colleges for training not because they have a calling to serve the Church as Ordained Ministers but because they have nothing else to do. This is caused by the rampant unemployment in Kenya (Njoroge 2007 & Saurey 2007). In the same note, Rev. Gervasio Kithinji of the Diocese of Meru who resigned from the Church Ministry in the year 2006 to join active politics elucidates that,

For the many years I served in the Church as a Priest, I did not have any conviction that this was a special calling. Serving in the Church is more of a profession than a calling. Therefore, I have been a professional priest just as there are professional doctors and teachers. In the name of 'calling', the priests are mistreated by those in authority and on top of this, they are poorly paid. There is no way I can claim to be called by God while my family is languishing in poverty. I joined the Church employment to fend for my family and if this is not the case, then there is no need of sticking there and die of hunger (Kithinji 2007).

While this is a critical statement made by a clergy, his argument needs to be carefully assessed. This is because having a 'call' to serve the Church does not necessarily mean 'suffering' to the extent of lacking basic human needs as some people have taken it to mean. On the other hand if people join the Church Ministry without conviction that God has endowed a special calling on them to serve Him, then there is a big problem. This is because if the Church will not meet their expectations, they will leave the Church Ministry to look for more satisfying jobs.

The other issue raised in table C1, as a challenge to leadership training in the ACK, is the intimidation of highly educated clergy by the top Church leadership. This issue is cited by 41% of the clergy, 15% lay church leaders and 55% of the theological lecturers. According to Rev. Dr. Emily Onyango, a lecturer at St. Paul's University, Limuru, the highly educated clergy are considered as a threat to the ACK's top leadership, and most of the leaders would rather do without them (Onyango 2007). This may explain why most of the ACK Dioceses have very few theological graduates. In chapter two of this study, we found that in the entire ACK, only 11% of the clergy have

first theological degrees and just 4% have two theological degrees (Masters degrees). There is also a visible lack of full-time clergy with Doctorate degrees serving in the ACK (see chapter 2, section 2.4.1 and table A4).

Alongside the challenges raised in this study are those raised by Professor J.N.K. Mugambi. Though Mugambi (1989 b) addresses himself to the general situation of the Church in Africa, the issues he raises concerning the training of Church leaders in Africa are pertinent and apply to the current situation in the ACK. Mugambi (1989b:72) cites the problem of language as a hindrance to leadership training in the African Church. He elucidates that schooling in the African theological colleges is conducted in languages that are culturally foreign to the people living in those areas. In this regard, we find that in the ACK Provincial Theological Colleges the language of instruction is English. This affects mission in that many people in the areas which the students are supposed to serve after the completion of their training do not speak or even understand English. According to Archbishop Nzimbi (2007), human beings are able to express themselves better in their own languages and therefore, it seems logical, credible and practical for the ACK to adopt a policy in which leadership training is conducted in the same language as preaching and pastoral care (Cf. Mugambi 1989 b: 72). While the problem of language is complex and it may be difficult for the ACK to resolve it in isolation from the policies of the government (see: 72), something needs to be urgently done about it if leadership training for ministry and mission in the ACK has to be relevant to the current society.

The other challenge raised by Mugambi is that of conceptual tools (1989 b: 73). The conceptual appliances with which the African Christian theologians have to work have been developed in alien cultural traditions. African theologians are supposed to base their theology on concepts that were developed in the context of an African intellectual tradition that is more remote from the African heritage (:73). The challenge here is that while leadership training in the ACK Provincial Theological Colleges needs to prepare students to participate with originality and creativity in discussions concerning the current issues affecting the Church and society, this has not been so. The

clergy prepared in the ACK Provincial Theological Colleges seem to be a bit lost when it comes to matters requiring critique and objectivity (Onyango 2007). Mission requires using a bit of intellect, a fact that the Provincial Colleges disregards.

The other challenge facing leadership training in the ACK today is that of “secularization”. Since the birth of African Christian theology as from 1960s henceforth, there has been a common bone of contention among African theologians that the African community is a deeply religious community with religion permeating the entire life of an African person. In the African concept, there has been no antithesis between the sacred and the profane. African theologians have agreed that an African is always religious and does all his/her things religiously. Therefore, an African is religious whether eating, talking, walking, taking care of domestic animals, going to the toilet, hunting etc. This phenomenon has led some African theologians to develop an African philosophy explaining the religiosity of the African people. For instance, JS Mbiti argues that “Africans are notoriously religious” (1969:1). This African philosophy developed by Mbiti has been referred to by many Africans particularly scholars and students whenever they are describing the African people. Parrider (see Kagemu 2004:66) describes African people as “incurably religious”.

It should however be noted that this is no longer the case. The religiosity of the African people is slowly fading away. In 1982, David Barrett projected that at the beginning of the twenty-first century, more than 80 per cent of Kenya’s population will be Christians (1982:432). This means that majority of Kenyans are Christians. But we need to assess the quality of these Christians. In terms of what they profess, African Christians claim to be followers of Jesus Christ who was morally upright. But a careful analysis of their lives reveal something different in that what most of them say is quite different from what they do (see Kagemu 2004:80-81). This is possibly why Oliver (1952 ed.1965: xiii) was deeply concerned that with these type of challenges, the Church in Africa may commence to crumble at the centre while expanding at the circumference. In other words, there is likelihood of the Church in Africa having many followers but of very poor quality. Kagemu (2004:80), while studying the Anglican Church in Meru

asserted that “the Anglican Church in Meru is like a river that is one kilometer wide but only one centimeter deep”. This is true of the entire ACK. Kagama goes on to concur with other African theologians that ‘The Church in Africa is a mile wide but an inch deep’ (:81). All these statements show that we have many Christians in Kenya, with the ACK having an estimated total population of about 3,711,890 Christians which is nearly 10.6% of the total Kenyan population (see chapter 2 of this study), but the quality of these Christians is questionable. Kenyans have adopted Christianity in great numbers but it has not so much impacted their lives. Archbishop Nzimbi believes that Christianity in Kenya has become more of a fashion whereby the followers receive western names in baptism, marry in the Church though not always, and receive decent burials, rather than being a measuring rod setting standards to be followed by all Christians (Nzimbi 2007).

In the midst of the many challenges, most Kenyan African people, particularly the youths have adopted western ideals and ways of living in the name of ‘Modernism’. The “Dot-com” generation which cares less about its moral standards has replaced the traditional deeply religious African society. The new changes taking place have not spared even the modern clergy. This may explain why the Christians had to complain to Canon Moses Njoroge (the Principal of St .Andrew’s, Kabare) that spirituality among clergy has greatly declined as evidenced by many cases of immorality, laxity in ministry and financial mismanagement (2005:1-2). In Chapter four, section 4.3.4 concerning areas of ACK Provincial Colleges’ curriculum which the interviewed ACK leaders felt needed to be improved, Moral Theology was cited by quite a substantial number of leaders including 28% of the clergy, 78% of the bishops, 92% of lay church leaders, 28% of the theological students and 50% of the lecturers. This seems to indicate that there is something wrong with the morality of the clergy today. The initial religiosity of the African people has slowly been killed in the name of adopting a ‘modern religion’ called Christianity whose adherents are not fully committed to its teachings. African moral values have slowly been lost leading to what Professor Jesse Mugambi calls “Slow Secularization” (Mugambi 2007). This is the challenge which the church leaders trained in the ACK Provincial Theological Colleges face after graduating from these colleges.

The church leaders are required to serve a society that is slowly losing its moral values and adopting another culture usually borrowed from Europe and America. This is a society which is slowly by slowly undergoing a process of secularization. To verify the authenticity of the above argument that the Kenyan society is undergoing a slow process of secularization, the author conducted a research in some ACK parishes to find out the number of Church rites particularly, the Confirmations conducted in successful years since 2003. The researcher had tried to get this kind of data from the ACK Dioceses but it was not possible because in most of the Dioceses and parishes the records of baptisms, confirmations, deaths, marriages etc, are poorly kept or not even kept at all. Therefore, the researcher selected ten (10) parishes to serve as a sample to explain what is happening in the entire ACK as well as in other mainline Churches. These were,

1. Kamiu Parish in Embu
2. Mitunguu Parish in Meru
3. St. Faith's Parish, Ongata Rongai in Kajiado
4. St. James, Mayori Parish in Mbeere
5. Maragua Parish in Murang'a
6. Cura Parish in Kiambu
7. St. Polycarp Parish In Nairobi
8. Crater Parish in Nakuru
9. Kamwangi Parish in Thika
10. Kabare Parish in Kirinyaga

The choice of the Parishes ensured that they were selected to cover various areas of Kenya. This enhanced a wide representation. All the parishes selected came from different ACK Dioceses. The author collected the information on the number of candidates confirmed in these Parishes in the last five years, that is, from the years 2003-2007. In most cases, he was invited by the Vicars of these Parishes to preach on Sundays and took this opportunity to collect the necessary information for this study.

The data gathered from these Parishes concerning the candidates confirmed between 2003 and 2007 is analyzed in table C2 below.

**TABLE C2 – NUMBER OF CANDIDATES CONFIRMED IN SOME ACK PARISHES BETWEEN 2003 AND 2007.**

<b>PARISH</b>	<b>Candidates confirmed in 2003</b>	<b>Candidates confirmed in 2004</b>	<b>Candidates confirmed in 2005</b>	<b>Candidates confirmed in 2006</b>	<b>Candidates confirmed in 2007</b>	<b>Total</b>
Kamiu, Embu	42	0	161	0	44	247
Mitunguu, Meru	0	93	0	21	0	114
Ongata Rongai, Kajiado	69	46	0	0	26	141
Mayori, Mbere	156	98	0	0	19	273
Maragua, Muranga	71	0	66	0	0	137
Cura, Kiambu	0	138	0	48	0	186
Crater, Nakuru	163	0	31	0	26	220
St. Polycarp, Nairobi	341	0	63	0	0	404
Kamwangi, Thika,	59	32	0	22	0	113
Kabare, Kirinyaga	196	47	0	71	0	314
<b>Total</b>	<b>1,097</b>	<b>454</b>	<b>321</b>	<b>162</b>	<b>115</b>	<b>2,149</b>

The figures in table C2 show that the number of candidates confirmed in the above ACK Parishes since 2003 has been deteriorating. This may possibly explain what is happening in the whole of ACK Parishes. Confirmation in the Anglican Church is an important rite which allows an individual to participate in the Lord's Supper (Eucharist). The candidates are confirmed after going through a Catechism class in which they are taught quite a number of ecclesiastical issues such as the Lord's Prayer, Ten Commandments and Church Doctrines. One becomes a full member of Anglican Church only after he/she is baptized and confirmed.

While it is not easy to measure the religiosity of an individual, what is happening in the ACK, that is, the deterioration of the number of candidates being confirmed as shown in table C2 can tell a lot about the religiosity of the current Kenyan society and the commitment of Kenyans to become full Church members. This may possibly explain why the ACK has many adherents yet only few are active Church members. In chapter



two of this study, we found out that the ACK has an estimate population of 3,711,890 Christians yet only 1,565,056 members (42%) are active Church members (see chapter 2, table A2). This means that about 58% of the ACK members are just Church followers who are not necessarily committed members. The fact that the number confirmed has been going down in the last five years shows that something is wrong with the spirituality of the Kenyan society. It indicates that the Church may have many followers but few may be willing to be committed Christians. Secularization is slowly taking roots in Kenya and Africa as a whole, a new challenge which church leaders have to address urgently.

Therefore, the argument that the Kenyan society is undergoing through a process of secularization is viable. The church leaders trained in the ACK Provincial Theological Colleges do mission in this kind of society after the completion of their studies. This is a challenge that calls for an urgent attention from the ACK leadership and those entrusted with the responsibility of preparing clergy in the ACK Provincial Theological Colleges for mission. Theological students need to be adequately prepared to meet the emerging challenge of secularization in Africa. To support the view that secularization is a challenge which the ACK has to urgently deal with, the ACK Archbishop Benjamin Nzimbi says that,

There is a wave of a new generation which has come in Kenya and Africa as a whole. This generation is given impetus by the things of this world. The spiritual dimension of our society is slowly fading and secularization is slowly coming in . . . We need to wake up as a Church and address this situation without delay (Nzimbi 2006).

### 7.3 CONCLUSION

The numerous challenges raised in this chapter facing leadership training in the ACK today are a clear indication that the theological training of church leaders in the ACK is

irrelevant and unviable and therefore ways and means should be devised to improve it. Personnel development should be prioritized if the ACK hopes to succeed in this century. The system of the training of leaders directly affects the entire Church and therefore the ACK should not be proud that she is growing extraordinarily fast if she is not able to produce sufficient and relevant church leaders to match this growth. Issues of the curriculum should be carefully looked into so that those graduating from the ACK Provincial Theological Colleges are relevant to the current Kenyan society.

## NOTES

1 .Bishop Henry Okullu was born in 1929. He was trained at Bishop Tucker Theological College in Uganda in 1956 and then Virginia Theological Seminary in USA. He worked as an editor of New Day, Church of Uganda newspaper and returned in Kenya in 1967, after receiving heavy attack from President Obote's government due to his ceaseless correction of the things the government was doing. He became the Provost of All Saints Cathedral, Nairobi in 1971, becoming the first African Provost. He was elected the first bishop of the Diocese of Maseno South in 1974, after which he was awarded an Honorary Doctorate by Virginia theological seminary for his restless concern of social justice, democracy and human dignity. He retired in 1994 and died in 1999 at the age of seventy (70) years (Githiga 2001:216). He was the first theological graduate in Luo-Nyanza (Gitari 2007).

Archbishop David Gitari was born in 1937 and between 1958 and 1964 attended the Royal Technical College (now University of Nairobi) and pursued a BA degree in Geography and Economics. After his Graduation in 1964, he taught at Thika High School. In 1965, he went to Tyndale College in UK and got a Diploma in Theology. Between 1968 and 1971 he trained for a Bachelor of Divinity (BD) degree at Bristol College in UK and upon his return in Kenya, he was appointed the General Secretary of the Bible Society of Kenya in July 1971. In 1975, he was elected the first Bishop of the Diocese of Mt. Kenya East. In 1996, he became the third Archbishop of the ACK after Festo Olang' and Manasses Kuria (Bundi 2003:307-309, Githiga 2001:214 & Gitari 2007). Gitari was the first Kikuyu Anglican clergy to attain a theological degree (Gitari 2007).

## **CHAPTER EIGHT**

### **A THEOLOGICAL REFLECTION: ROLE OF THEOLOGY IN CHRISTIAN MISSION**

#### **8.1 INTRODUCTION**

In their pastoral circle, where this study derives its theoretical frame work from (see chapter 1), Holland and Henriot (1980:8-9) put Theological Reflection as the third moment. They explain it as,

An effort to understand more broadly and deeply the analyzed experience in the light of living faith, scripture, Church, social teaching, and the resources of the tradition. The word of God brought to bear upon the situation raises new questions, suggests new insights, and opens new responses.

Cochrane et. al (1991:13- 21) places Theological Reflection as the fifth element in their pastoral circle and brings forth the importance of the scripture and tradition in the process. In this chapter, with the help of the lens of the Holy Scriptures and some of the Church traditions we look at the relationship between Theology and Mission. In the previous chapters we have widely argued that the church leaders engaged in mission need some theological knowledge. We gave several reasons for this, but in this chapter we reflect on what the Bible says concerning theological training and mission. We may not be able to justify any of our views if we evade the Bible as the only original witness of God's dealing with his people in history. Mugambi (1995:22) elucidates that Christian theology starts from the Bible. He asserts that, "We derive our understanding of the Christian message from the experiences in the various books of the Bible". The question which we are mainly concerned with here is, "Is there any demarcation between theology and mission?" What does the Bible say about the relationship between theology and mission? In this regard, this study does not speak of either theology or mission in isolation from the Bible, which is the "word of God". The chapter therefore,

examines the biblical foundation for the training of church leaders who are involved in mission in the ACK. This is in consideration that some ACK Christians as we found out in chapter six (see 6.3) refute theology arguing that it destroys mission. The other important issue noted in this chapter is that the Church (ecclesia) is an organization, and like other organizations it needs responsible leaders who can manage its affairs. Church leaders should therefore be good managers.

## 8.2 THE ROLE OF THEOLOGY IN CHRISTIAN MISSION

We need to commence this section by asking ourselves, “What is the role of theology in Christian mission?” This will help us discover the relationship between theology and mission, and possibly see whether there can be mission work without an aspect of theologizing.

### 8.2.1 THEOLOGY AND MISSION DEFINED

**a) Theology:** The term theology is derived from two Greek nouns *Theos* which in English is God and in Kiswahili is Mungu, and *Logos* which in English is ‘Word’ and in Kiswahili neni. Literally translated in English, it means “the Word of God” and in Kiswahili “Neno la Mungu”. The “Word” as implied in John 1:1 has more to do with ‘knowledge’ and so theology may be taken to mean ‘the knowledge of God’ or even ‘wisdom of God’. But whilst wisdom can be attained through experience or is even inborn, knowledge is only attainable through an aspect of learning or training. Therefore, the term theology in its essence implies an aspect of learning or training which may either be formal or informal. This justifies theological training not only for church leaders but for all Christians. Theology is as old as human race because the knowledge of God is informally inculcated in individuals by their respective communities as they commence to learn how to differentiate between what is wrong and what is right. This

means that theological training starts immediately one is born but it is informal. Learning here is through experience. However, theology has to be systematic, hence the importance of formal theological training for the church leaders.

In this regard, Mugambi (1989 c: 7) defines theology a systematic discourse about God. The discourse may be theoretically expressed, as it has been in the history of Christianity in the West or practically lived without extensive verbalization as in the indigenous African religious heritage. To Mugambi, theology is useful in explaining the mysteries and paradoxes in which human beings finds themselves as part of the universe. Theology tries to answer questions such as: Why is the universe as we find it? Why is it that there is suffering in the world? Where did life come from? Where is humanity heading to ultimately? Mugambi (1989 c) then observes that the fundamental concerns of theology are the origins of being, the purpose of being and the destiny of being. Theology presupposes revelation and belief in absolute truth as the last justification for all explanations (cf. Roubiczek 1966:1-17).

Parrat (1996:2) also defines theology as speaking about God. To Parrat, theology implies a 'reasoned course' about God. It is a systematic description of God as he really is in His true nature. This is however critical in that it may not be very possible for human beings to describe God as He is in His very essence, but only as we perceive Him to be. This is important in that as human beings do theology they need to realize that God's self disclosure or revelation plays a great part. Reason is vital in doing theology, but as Mugambi (1989 c: 7) rightly comments, we must realize that "In theology reason is secondary to revelation". This however, does not imply that reason is not important in doing theology. If theology has to do with the knowledge of God or speaking about God as we have pointed out above, then reason is necessary.

Gehman (1987:26) defines theology as the study of God. Any God-talk, any effort to speak about our understanding of God is theology. To Gehman, in the Christian context theology is inseparable from the scripture (Bible) which is the word of God. To him, theology is people's understanding of God's revelation of Himself in the scripture. He believes that theology may be simply defined as the application of the word of God

to all areas of life, and it is done whenever people reflect on divine revelation and communicate their understanding of God to others (:27).

Ademeyo (1983:147) sees theology as an obedient spirit-led reflection upon God's revelatory words and acts, culminating in Jesus Christ, an honest application of the same to our lives and the sincere communication of it for perfecting the saints for the work of the ministry. Theology is not technically theology when the experience about God had not been systematically, critically and scholarly interpreted or articulated (Gehman 1987:27). Tienou (1983:98) observes that theology is the "reflection on God's self-disclosure contained in the scripture with the purpose of generating the knowledge of God and better obedience".

Therefore, theology demands some kind of personal commitment over and above the normal kind of commitment one would expect of any scholar in any discipline (Parrat 1996:2). In this case, a theologian is a specialist in the discipline of theology. He/she is a person who has known and identified him/herself with God's mind, thoughts and will. The theologian thinks acts and speaks in total agreement, loyalty and commitment to carry out the expressed purpose or mission of God on earth (Kore 1997:21). Mbogo (2007) believes a theologian is someone who teaches theology. People should go to the theologians to learn the will of God. Malachi 2:7 declares that, "From the lips of a priest ought to preserve knowledge, and from his (sic) mouth men (sic) should seek instruction-because he (sic) is the messenger of the Lord Almighty". The priest in our context may apply to a theologian, however, care must be taken because not all theologians are priests, but then the importance of the 'priesthood of all believers' (see chapter 6) needs to be put into consideration. Therefore, theology is an organized, critical, systematic knowledge about God (Mugambi 1989 b: 101). It is a systematic reflection about God and how he influences humanity.

**b) Mission:** The word Mission is hard to define. The terms Mission and Evangelism have been contentious terms among people representing different Christian traditions. Kagema (2004:63) prefers to use the two together and argues it is not very possible in our context to speak of one without some reference to the other. The African Church has been involved in both mission and evangelism since its inception to the extent that some people are not able to demarcate the two, saying that the terms mission and evangelism are synonymous. Therefore, whether the African Church is currently involved in mission or evangelism is still a debatable issue among Christians of various traditions. Most of them however, separate the two, considering evangelism to be part of mission, that is, an essential 'dimension of the total activity of the Church' (Bosch 1991:412). Actually, it is David Bosch, a South African Missiologist, who tried to bring some clarity on what the terms mission and evangelism entails, though he did not define mission warning that it remains undefinable and should not be incarcerated in the narrow confines of our own predilections (1998:9).

According to David Bosch, the term mission presupposes a sender, a person or persons sent by the sender, those to whom one is sent, and an assignment (1998:1). Kagema (2004: 63) shares this view and asserts that mission involves a group of people who are sent for a special purpose, mainly to teach and spread religion. The terminology presumes that the one who sends has the authority to do so. Quite often it was said that the sender was God who had an indisputable authority to decree that people should be sent to execute his will (Bosch 1998:1). Mission refers primarily to *Missio Dei* (God's Mission). God has revealed himself to the world as the one who loves it and who is involved in the activities of nature and humanity. The Church is privileged in that God has called and allowed it to participate in these activities (cf.: 10). In this way, mission becomes the way in which the Church is sent to the world to be its light and salt (see Mtt.5:13-16). This implies that mission has to do with changing the world. Botha, Kritzinger and Maluleke (1994: 21) see Christian Mission as a wide and inclusive complex of activities aimed at the realization of the reign of God in history. Mission is thus transformative in nature in that it aims at transforming the world.

According to Kagemu (2004:63-64), to evangelize is to teach the Christian religion. It is the proclamation of the Good News. Thus evangelism entails the activity of making disciples of Jesus Christ and describes everything the Church does, considered in relation to its impact to the society. Bosch (1998:10) describes evangelism as,

The proclamation of salvation of Christ to those who believe in him, calling them to repentance and conversion, announcing forgiveness of sin, and inviting them to become living members of Christ's earthly community and to begin a life of service to others in the power of the Holy Spirit.

Evangelism is therefore, one of the essential dimensions of mission (:10). Thus mission is broader than evangelism but *Missio Dei* cannot be complete without the proclamation of the salvation of Christ (evangelism). The Conservative Evangelical section of the Church has however resisted the division between mission and evangelism arguing that the Church's mission is evangelism. The main reason for the identification of mission with evangelism is the fear that if evangelism is regarded as one aspect among many others of the Church's mission, it will gradually be eroded thus, losing its priority (Bundi 2001:2). The argument here is that whereas non-Christians can and do become involved in many worthy activities on behalf of the oppressed and needy people, only the Christian community can tell the story of Jesus Christ with conviction. This is its fundamental and obligatory task (Kagemu 2004:63). Others, whilst maintaining the distinction between the two have attached the language of primary or priority to evangelism. This has meant that, if Christians ever had to choose between evangelism and service, between communication the gospel in words or manifesting its reality in deeds, what it would be bound to choose first is "everything the Church is sent to do in the world" (Bundi 2001:3), but everything it does must be pervaded by the overriding commitment to evangelism (Kagemu 2004:63). However, as we have said above, mission is wider than evangelism, but evangelism is a fundamental dimension of mission.



## 8.2.2 THE ROLE OF THEOLOGY IN CHRISTIAN MISSION

Having described what theology and mission entail, it is now preferable to move further and look at how the two are related and how one impacts the other. Is theological training a necessary prerequisite for those involved in mission? In chapter six, we found out that some church leaders in the ACK feel that theological training is not necessary for church leaders as theology destroys mission. This is an issue which this chapter in this section tries to explain. Is it possible to engage in mission without applying theology? What is the role of theology in mission? These are two important questions which we commence by asking ourselves. In section 8.2.1, we found out that the term theology is coined from Greek words, *Theos* and *Logos* and means an organized knowledge about God. If theology is an organized knowledge about God, is it therefore possible to go out and do mission work without some critical analysis, without systematic planning or proper organization?

Mugambi (1989b:101-102) explains that theology attempts to put that which is being done and which has been done (in our case mission) in an orderly fashion so that if someone asks a question, it is possible to show that there is a system, there is an order in what is being done. He argues that though ideally mission ought to be done with theology, in practice this has not happened and it is not happening today. He observes that,

There are people who think that theology spoils the mission of the Church and are very suspicious of those who have been trained in theology or who might want to do theology. There is much reluctance on the part of such people to use critical and analytical tools to examine what ought to be happening in mission (:102).

Professor Mugambi is therefore, critical of some Christians who just stick to the Bible as the only source of everything that needs to be communicated in mission. The training of such people only consists of ‘Bible studies’ without ‘theologizing’. To Mugambi, the “translation and interpretation of the Bible must inevitably presuppose

particular hermeneutical principles, which are theologically derived and formulated.” Theology can, therefore, not be escaped and the danger is that any attempt to avoid it, leads to an undigested theology that may not serve the Church as well as society adequately in times of crisis (1989 b: 108). Mugambi therefore sees no demarcation between the mission and theologizing (:102). In chapter four, we said that a Church involved in mission must be self-theologizing.

Archbishop Justice Akrofi, in his address to the African Anglican Bishops’ meeting in Nigeria in the year 2004, criticized some church leaders in Africa who argue that “We do not need theologians and that what we need are persons of the spirit”. Akrofi vehemently denies that an antithesis exists between theology and spirituality (2004:147), and more also Mission. Therefore, theological training is necessary if the Church in Africa has to grow. Theological training affects Christian Mission in that the Church becomes self-theologizing. Effective Christian Mission is based upon a clear understanding of the essence of Christian message (Mugambi 1995:21). To understand the essence of Christian message, one must at least have some theological knowledge and that is why theologizing is a practice hard to escape in today’s mission. Very often, it is assumed that Christian Ministry and Mission do not require theological justification. It is believed that those involved in Christian Ministry and Mission are expected to be compassionate and patient, but not theologically articulate. There is an assumption that theologians should be in theological colleges or seminaries while the pastors and other missionaries should be at the parishes. This is an erroneous view as we need theologians everywhere in the ministry of the Church (:22). We need theologians in the parishes, in the Diocesan offices heading various departments such as KAMA, MU, KAYO, and Brigade, in schools, hospitals, prisons, and Armed forces as Chaplains and of course articulate theologians in theological colleges because this is where leadership training takes place. Mugambi (:22) enunciates that to “assume that we do not need to theologize in the parish is to abdicate a very important responsibility in Christian leadership”. Possibly, we need the most qualified theologians undertaking pastoral care,

because it is the core of Christian Ministry and mission, and this is where the articulation of Christian message is highly needed.

In chapter two of this study, we found out that the ACK has a membership population of about 3,711,890 Christians. Interesting, only about 1,565,056 (42%) attend Church services regularly (see table A2). The question we may ask is “Where is the other 58%?” Mugambi (1995:22) asks a pertinent question which may help us to explain the above situation in the ACK. He asks, “How much theologizing takes place every Sunday during the sermon at the pulpit?” He rightly observes that one of the reasons as to why young people are running away from the Church is because they are bored. They do not find any logical reason as to why they should be in the Church. They ask many questions yet no convincing answers are given. At the same time many adults find themselves unable to identify themselves with the churches in which they have grown up, if those churches cannot help them cope with the daily challenges. A church that ignores the aspect of being self-theologizing cannot stand the future and its underlying challenges and it remains irrelevant.

Mugambi’s view may serve to explain the current situation in the ACK. Theologizing in the ACK is poorly done and this has greatly affected the ACK’s mission. The ACK generally lacks theologians who can be involved in self-theologizing. For instance, in chapter two, we found that out of the 1,555 clergy currently serving in the ACK only about 85 (5%) have post-graduate qualifications in theological training and just 177 (11%) have first theological degrees (see table A4). This has adversely affected mission work in the ACK and may explain why the ACK has many Christians yet only a few are committed (see table A2). There is reluctance on Christians to be committed to a Church which cannot quench their spiritual thirst as well as satisfy their spiritual hunger due to her poor theology perpetrated by her poorly theologically trained clergy. The principle of self-theologizing cannot therefore be separated from mission. Theological training for Mission is therefore needed for both clergy and laity, and such training needs to be relevant to the lives of the Christians currently living in extraordinary situations such as tribal wars, political injustices,

poverty, diseases, illiteracy, unequal distribution of the country's resources etc. Eleanor and Clark (2000:57) suggest that the Church must be transformed for Mission and this is only possible if leadership training is improved. Proper theological training is vital in mission in that,

- It equips Church leaders for mission and ministry.
- It enables them to become mature in Christ through spiritual and ministerial formation.
- It helps them develop willingness to listen and to observe so that they may come to an intelligent understanding of the signs of God in their lives, in the community, in the context in which they live and in the world.
- It helps them to develop skills in social and contextual analysis.
- It encourages prophetic voices and courageous stances. (cf. Eleanor and Clark 2000:58).

This therefore, indicates that theological training is an indispensable tool in mission. Martin Kaehler asserts that mission is the mother of all theology (Eleanor & Clark 2000:58), but it should be noted that Mission cannot be successful without theology. Eleanor & Clark (:58) support their view by arguing that the scriptures are missionary texts and that Paul's letters were written on the road to communities formed in Mission and being formed for Mission. However, we need to realize that Christian theology commences from the Bible and St. Paul on top of being a missionary was also a theologian. Though trained in Law in the School of Gamaliel, Paul after conversion had to have some theological training for about three days (see Acts 9). Similarly, before the twelve disciples of Jesus Christ of Nazareth embarked on their missionary work, they had to do some theological training for three years under the instruction of Jesus himself (see section 8.3). There is a close connection between the three days taken by Paul to attain his theological training before he embarked on his mission to the Gentiles and the three years taken by Jesus' twelve disciples in training before Jesus had left them to

continue with the mission to the whole world(Mtt.28: 19). The three days may not literally mean exactly that and could possibly have been three years. But then, if Paul took exactly three days in his training as recorded by Dr .Luke in Acts 9, it is possible that through Jesus' power (Himself God), Paul was able to cover the three-year curriculum used to train the other twelve Apostles in only three days if the Biblical analogy that, 'In God's eyes one year is like one thousand years and vise versa' is anything to go by. This argument should however, not be used to justify the poor theological backgrounds of some church leaders. Paul also spent some time with the disciples after conversion (Acts 9:20ff). During this time, he was able to learn a lot on the implications of the mission ahead of him. It must also never be forgotten that even before Paul became a Church leader, he was already a well-trained Lawyer and this contributed a lot to his success in mission. This contrasts the ACK leaders who as we found out in chapter two of this study have no other training apart from theology (Only 0.26% of the clergy are professionals in other areas). Therefore, as Dainton (1976:1) observes, theological training is necessary in *Missio Dei* (Mission of God) and without it, the Mission of God is greatly affected. In 1981, the Provincial Board of Theological Education (PBTE) made some recommendations concerning theological training and mission in the ACK (then CPK) which the ACK leadership needs to keep on revisiting. Some of these were:

- i. Theological training in the CPK (now ACK) should be seen as a service to the Church in mission.
- ii. Theological training should be considered a life-long and oriented towards training the student for the practical tasks of mission.
- iii. The practical tasks of mission including the need for specialized areas of theological study shouldbe identified clearly and that the suitably gifted people be sent for specialist training in these ministries including Advanced theological research (PBTE 1981:19).

All this was in realization that there can be no successful mission without an aspect of successful theologizing. Theology and mission are inseparable siblings. Though mission is the total biblical assignment of the Church of Jesus Christ as Peters (1972:1) argues, we need to realize that it is unsuccessful without theology.

### 8.3 THE CALL FOR LEADERSHIP TRAINING IN THE CHURCH

The underlying argument in the previous section (8.2) is that those entrusted with mission work in the Church need some theological knowledge because ‘theology edifies mission’. This section emphasizes the fact that theological training should not only produce evangelists, pastors, teachers, apostles, prophets (see Eph 4:11) and theologians but also leaders. Christian mission entails good leadership. One may be a good theologian, teacher, pastor, evangelist, preacher, and missionary but not a good leader. The Church of the twenty-first century needs good leaders involved in mission as it has numerous challenges which cannot easily be handled by those not properly trained for leadership. Good leadership enhances success in Christian mission. The curriculum used in the ACK Provincial theological colleges should therefore be designed in such a way that it produces good leaders. This explains the importance having a course on Leadership skills or Administration in the curriculum syllabus. The question we may ask here is “What is the Church and how is it connected to leadership?”

#### 8.3.1 DEFINITION OF THE TERMS CHURCH AND LEADERSHIP

**a) Church:** In the New Testament, the word ‘Church’ is used in a world-wide sense, as in Colossians 1:24-25 and in a local sense, for example the Church in Antioch (Acts 13:1) and the Church at Corinth (1 Cor. 1:2). In both world-wide and local sense, the Church refers to a group of people (Nthamburi 1991:98). Dr. Luke in Acts 5:11 records that “Great fear seized the whole Church and all who heard about these events”. The

Church is therefore a group of people whether it is referring to all Christians everywhere in the world or just those who regularly meet in certain places such as sanctuaries, under the trees, houses etc. for worship (:98& Kagemu 2006:5). O'Donovan (1992:151) explains that in the New Testament times, the word church was used to refer to the occasions when specific congregations gathered for prayers, instructions, Eucharist or any form of deliberations. Therefore, in the NT understanding, the Church is not just a voluntary association of justified persons for the purpose of mutual edification and common worship, but rather in its essence the Church refers to the body in which the individual Christian would normally realize his/her redemption (Acts 11:26, 1 Cor. 11:18, Col 4:16).

The Christian Church is constituted by Christ's perpetual love which is mainly manifested by his giving life as a ransom for many (Mark 10:45), constituting a royal priesthood, a holy nation, a people of possession who have consecrated their lives to their master, Jesus Christ (Nthamburi 1991:98). The people gathered are called by Christ to be his disciples and those who sincerely respond to this call form the *ecclesia* (Kagemu 2004:97). The *ecclesia* therefore, consists of those who have trusted in Jesus Christ as their Lord and savior regardless of their race, denomination, nationality, sex or positions in life (Nthamburi 1991:98). When they respond to God's call, God justifies and pronounces them righteous and in turn they commit themselves in confidence, trust and faith, a commitment which is usually demonstrated through baptism. This way, baptism becomes a rite which marks entry into the Church (O'Donovan 1992:151). These disciples are therefore spiritually joined to Christ and become part of his spiritual body (Nthamburi 1991:98). Those who believe in God and his son Jesus Christ constitute this *ecclesia* (Kagemu 2004:98).

The Church therefore, is the community of believers who have accepted to give their lives fully as Disciples of Christ in response to his call. These disciples have bound themselves together with Christ's love (Nthamburi 1991:98). O'Donovan (1992:151) refers to the Church as the "extended family of God" because church members are children of God who is their father. The Church is a world-wide community of brothers

and sisters in Christ. These siblings due to their faithfulness are justified, sanctified and glorified to be ready to participate in the new age that Christ has inaugurated (Mt 23:8). In this regard, the Church then is the 'people of God' (Nthamburi 1991:98) and the *ecclesia* understands itself only as a community bound to God in covenant which is written within their hearts (Gal 4:24). This community is webbed together by the personal relationship with God and his son Jesus Christ, and there is a strong corporate cohesion which emerges on realization that the Holy spirit is active within community facilitating the extension of the Kingdom of God to all people of the earth (Kagama 2004:98).

Therefore, as Mugambi (1989 b: 13) argues, the Church is not a building, but rather a 'community' whose identity is anchored in commitment of its members to Jesus Christ. The Church has a corporate responsibility of continually implementing the demands of Christian discipleship. In today's language, the Church is an organization or an association of people called by Jesus Christ to be his disciples. So, whenever we talk of the Church, we have to see it in the mirror of 'a group' 'assembly' 'an association' or 'organization' of Christian believers. There can be no Church, without a group of members, and this explains why 'Church leadership' in our context is important because whenever there is a gathering or a group of people then there is a leader or leaders to lead this group(s).

**b) Leadership:** The term 'leadership' may mean different things to different people. Kagama (2007:6) defines leadership as the "ability to influence others". Elliston (1988:21) shares the same view with Kagama and defines "leadership as the process of influence". According to Yukl (1981:3), in its broadest form, leadership is simply a process of intentional influence usually taking place in a group setting. In most cases, this influence is systematically carried out by one person called the leader of the group. To emphasize this systematic influence expected from leaders to the other members of the group, John Haggai employs the word "discipline" and goes on to define leadership



as: “. . . the discipline of deliberately expecting special influence within a group to move it toward goals of beneficial permanence that fulfill the group’s real needs” ( 1986:4).

Leadership is different from management in that the leader is usually a good manager, but a good manager is not necessarily a good leader because he/she may be weak in terms of motivating action in others (Engstrom 1976:20). This implies that leadership entails both attitude and action. Management is well explained by Malcom Grundy when he comments that,

Management is about interpersonal systems bringing a cruel efficiency to an organization with little concern for those involved. Management is about authority dictated by the balance sheet . . . management conjures up a whole range of concepts . . . (1996:3).

But then it is important to note that there can be no good leaders without management skills. A good leader is a good manager, as Stuckelberger (2005:2-12) believes when he presupposes that a responsible leader must be a good manager. The former president of the republic of Kenya Daniel Arap Moi goes even further to explain what leadership does on top of what leadership is. He says that,

. . . Leadership is the dynamic and catalytic ability of an individual or a group to liberate, engage and direct the constructive endeavours of a people for the betterment of individuals and/or whole communities, for their material prosperity and for their socio-cultural uplift, spiritual peace and mental productivity (1986:97).

There are some people who prefer using the term “relationship” to define leadership rather than influence. Probably, they feel that the word “relationship” is more appealing than “influence” as the later can be both positive and negative. An example of such people is Richard Hutcheson, who defines leadership as,

. . . a function of the relationship between persons, those in charge and those who voluntarily follow. Leadership both shapes and is shaped by those who follow. The one thing it can not do is to ignore the constituency (1981:158).

This implies that leadership is a dynamic relationship by which the leader and followers influence each other within a specific situation. This tends to indicate that leadership is a triangular relationship whose elements are the leader, the followers (those led), and the situation. All the elements in this triangular relationship are important as in the triune God whereby the persons of the Father, Son and the Holy Spirit are in close relationship and inseparable. Therefore, the leader, the led and even the underlying situation are all equally important and in this case the issue of who influences the other may not matter much as to the relationship between the three elements, and the understanding that one exists because of the others. If there are no people to lead then there can be no leader. This should be understood in the context of the definition of leadership given by Rev. Jephthah Gathaka as he quotes Clarion, who says that,

Leadership refers to being in a position of responsibility. Leadership plays roles in terms of advice and decision making. It is about torch bearing. Leadership involves being at the forefront and taking charge of the events and issues rising from and touching on the leaders' area of jurisdiction. Most fundamentally, leadership is about service to the people. Leaders worth their salt consider themselves to be servants of the people they lead. Many leaders fail to realize this crucial fact. This failure has resulted in dictatorial leadership, with all its attendant misrule. The need for leadership arises from the fact that we need to be organized as both groups and societies for smooth interaction. Viewed within the context, leadership presupposes the existence of formal and informal rules which govern our interactions. In this case leadership acts as the custodian of these rules as well as of common property. Leadership becomes the custodian of public good (2005:86, see also Clarion 1996:90).

The definition of leadership should be expanded in the context of the *ecclesia* (church) to reflect a Christian purpose of influence. Church leadership differs from secular, business or political leadership. Leadership models for the Church must be drawn from the scripture and evaluated in terms of accountability to Christ rather than to only human society (Ward 1978:2). A spiritual leader is the one who voluntarily or willingly submits to the sovereign authority of Jesus Christ who is the master of the Church (Elliston 1988:22). Therefore, Church leadership differs from the secular leadership in that the former arises from the fact it perceives where the people in the

congregation are at present and what their potential is for the future and the Kingdom of God. It then takes steps of courage to motivate them to move ahead and become all that God wants them to be. The leader sees possibilities that others do not see, and he/she changes the perspective of the church members to fit these possibilities for the sake of God's mission to the world. In this context therefore, a Church leader is the one called by God and who has courage to act according to God's will (Myung 1992:73). James Sunghoon Myung while quoting Charles Simpson describes the characteristic of church leadership as follows:

Leadership is courage in action. To say "courage and leadership" is to say courage twice. Leadership is not the holding of position or office but the pursuit or purpose. It is a battle to win hearts and minds for a cause. If you are one step ahead of the group you are a leader. If you are two steps ahead, you are a pioneer. If you are three steps ahead, you are a martyr (:73 cf. Simpson 1988:55).

### 8.3.2 THE NEED FOR CHRISTIAN INTELLECTUAL LEADERSHIP

Since the Church is an organization of Christian believers (see 8.3.1), she needs leadership just as other organizations. For any organization to succeed in achieving its goals, it must have focused leadership. The need for leadership arises from the fact we need to be organized both as groups or societies for smooth interaction (Gathaka 2005:86). Therefore, the Church as a society or a group of believers requires proper leadership to enable her achieve her set goals and enhance a smooth interaction between believers. In the previous section (8.2), we found that the major business of the Church on the earth is to be in mission. We also said that there can be no successful mission work without some good theologically trained personnel to carry on the task. Hence it is absolutely hard to separate theology from mission. What we are saying in this section is that the Church does not only need clergy and lay church leaders who are well-trained theologically but also needs effective leaders. It is possible to be a theologian but not a leader. This means that the curriculum used in the ACK Provincial Theological Colleges

should be designed in such a way that it produces responsible leaders for the Church. Christopher Stuckelberger and J.N.K. Mugambi somehow concur with this view when they say that,

Leaders are available in abundance. But responsible leaders are rare and hard to find. Responsibility and responsiveness are directly related. To be responsible, a leader must be responsive to the needs, concerns and interests of those whom one aspires to lead. At its best, leadership must be demonstrated in the responsible management of public and private resources for the common good (2005: vii).

Therefore, though Malcom Grundy sees the work of leading the Church as different from managing it (1996:10), in the views of Stuckelberger and Mugambi, any organization including the Church in our case needs responsible leaders who are good managers or stewards. It is possible to have many clergy or other church leaders graduating from theological colleges, yet none of them qualifies to be a 'responsible church leader'. It is possible for the Church to ordain many people as bishops and priests or license many as evangelists and lay leaders, yet lack responsible leaders to lead it. Leaders are hard to find and that is why the ACK needs to consider this issue with urgency. Leadership affects the Church in that, a Church involved in mission needs to be self-governing. A self-governing Church means that those entrusted with the Church leadership are responsible leaders.

The church in Africa, the ACK included, should look afresh to the issue of leadership. There is no gainsaying that the Church is doing a job of preparing men and women for Church leadership, yet these leaders lack leadership skills required in mission. The ACK clergy undergo training for their ministries whereby they are trained in theology, but what is doubtful is whether they are deliberately trained to be leaders and if they are, how sound the training is to assist them in mission (cf. Ngara 2004:27). Though many church leaders believe that once they complete training in theological colleges, they automatically qualify to lead the Church, it is important to emphasize here that leadership-training and professional training are not identical though closely-related. Whatever theological colleges do in preparing ministers for the Church is professional

training. In this training, theological colleges give basic and essential skills that one needs to become a minister and do mission work. Professional training is seriously needed in the ACK, as in other churches, to prepare leaders to lead the Church and engage in the Church's mission and it is therefore important, as already discussed in section 8.2.2. The church leaders need to understand what their vocation entails and how they should go about doing their job (Githiga 2006 cf. Ngara 2004:14). But in addition, they also need leadership training so that they can perform their functions more effectively as people who understand what it means to be a Christian leader and a change agent (Ngara 2004:14).

In chapter four of this study, we found that the current curriculum used in the ACK Provincial Theological Colleges does not have 'Leadership skills' as one of the courses. It is a deceitful to expect leaders prepared with such a curriculum to provide effective leadership to the Church and society in this century. The clergy who have received professional training or who are undergoing training in the theological colleges will become better leaders of the Church and more effective agents of change if they are afforded the opportunity to benefit from Christian leadership training (Githiga 2006 & Ngara 2004:14). Leadership training is important in that it enhances the development of character and vision in those being trained and fosters the nurturing of full potential in each individual person so that the individual can perform with a greater sense of purpose and be able to influence people more forcefully and to have an impact on society more effectively (Ngara 2004:27-28). The Kenyan society is changing rapidly just as in other third world countries. The situation is that in each day or even year, there are few emerging challenges calling for urgent responses. There are for instance, many spiritual needs, yet societies lack people with skills to meet these needs. The pastors who are supposed to be giving spiritual guidance in the society are poorly trained (see chapter 2). Leadership training is therefore urgently needed in the ACK to produce church leaders with skills needed to meet the current needs of the Kenyan society.

The other reason as to why the Church in Africa, the ACK included needs intellectual leadership training is because we need apologetics who can successfully

defend the faith in Kenya and other parts of Africa. In our lifetime, the Christian Church has been the subject of much adverse comment and ridicule by some African intellectuals and committed African compatriots (Ngara 2004:28). It has been argued that Christianity is a foreign religion imposed upon masses of Africa in order to oppress them effectively (:28). Some African intellectuals and leaders like the first president of the Republic of Kenya, the late Mzee Jomo Kenyatta have told stories of how the Europeans came to Africa with a gun in one hand and the Bible on the other both being used as weapons of oppression, subjugation and colonialism. Africans have been made to believe that when the missionaries came to Africa, they told them to pray and while they were busy praying with their eyes closed, the *Wazungu* (Europeans) took away their land and cattle (1938).

Today it is not hard to find why Christianity should be criticized and even sometimes be rejected by some Africans. Christian missionaries and the *Wazungu* (European) colonialists came to Kenya at the same time. Therefore, sometimes it was hard to distinguish between those who worked for the Lord and those whose primary aim was political and economic benefits. The other problem was that Christian missionaries attempted to promote 'Westernism' in Africa rather than spreading the liberating Gospel of Jesus Christ as it is. Christianity was so much coated with Western culture such that it was hard to distinguish between the two. Conversion to Christianity definitely meant adopting the culture of the *Mzungu*.

J.N.K. Mugambi enunciates that the Modern Missionary Movement of the late nineteenth century and early twentieth centuries which introduced Christianity to the interior of East Africa was negative to the African cultural and religious heritage. The African people, their cultures and their religions were refuted by the missionaries as 'primitive', 'heathen' and 'pagan'. Europeans saw themselves as superior to Africans and in their eyes the Western culture and Christianity were inseparable, and therefore their new African converts were supposed to abandon their African cultural and religious backgrounds and adopt the Western cultural practices as an outward indication of conversion to Christianity (1989 c: 40).

These together with other evils perpetrated by the white people including Christians, on the Africans, subject Christianity in Africa today to numerous criticisms. We therefore need African church leaders who understand the basis of these criticisms, and counter them at an intellectual level using their theological knowledge to enlighten their fellow African believers whose faith may be shaken by the arguments. We need intellectuals in Church leadership who can explain clearly what Christianity entails, and who can interpret Christian faith in African thought forms and ideas to make it relevant to the African people in their culture. Therefore, in conclusion, the Church in Africa today, the ACK included needs Church leaders who are thoroughly trained for their work, theologians who can defend the Christian faith in Kenya and Africa as a whole and leaders who can stand up for the values that Jesus Christ of Nazareth taught and died for. Leadership training would help Church leaders do their work more effectively. We need leaders who can lead the African Church develop to be self-governing, self-supporting, self-propagating and self-theologizing.

#### 8.4 THE BIBLICAL FOUNDATION FOR THE TRAINING OF CHURCH LEADERS

The theological training of church leaders originates from the Bible itself. In the previous section (see 8.2.) we have seen that Christian mission and theologizing are inseparable entities. It is however important to note that both Christian mission and Christian theology emanate from the Bible, which David Williams (2007) refers to as “the final authority for our faith and practice”. Mugambi (1995:22) asserts that Christian mission starts from the Bible. Church leaders as well as other Christians derive their understanding of the Christian message from the experiences of those who have responded to revelation as expressed in various books of the Bible. To Mugambi, the Bible contains historical material, poetry, fiction, philosophy, statistics, scientific theory etc., and therefore, cannot be read as a novel, historical text or a scientific text. Each text

book (the Bible is the library of books) should be interpreted in the context of its literary category or literary genre. To be in a position to understand the Christian message as implied in the Bible, one needs at least some theological knowledge. This explains why theological training for church leaders both laity and clergy is inevitable.

Therefore, the biblical reflection on the meaning and what the Bible says about theological training and who participates in it is crucial as we train men and women for ministry and mission in the twenty-first century. John Stott says that scriptures are central in shaping the life of the Church, our faith and how we understand God's message (2002) and can therefore, not be avoided when it comes to the leadership training for mission in the Church.

#### 8.4.1 TRAINING IN THE OLD TESTAMENT PERIOD

In the earliest period, God dealt with people through the head of the family as in the families of Abraham, Jacob, and Isaac etc. At that time, home was the only school. No ancient people recognized as did the Jews the superior worth of the training of its people mainly in the perpetuation of moral and religious ideals (Lierop 1992:5). In the Old Testament period, there were no formal schools, but the Jews had an effective informal training in which religion was closely related to the affairs of a daily life. There was training for children as well as religious leaders such as priests, prophets and sages (:5). The pattern of training was clear to all members of the Jewish community and everybody was supposed to adhere to it strictly. This is shown in the Torah's text below,

Hear, O Israel: The Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with all your strength. These commandments that I give you today are to be upon your hearts. Impress them upon your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. Tie them as symbols on your hands and bind them on your foreheads. Write them on the door-frames of your houses and on your gates (Deut 6:4-9).

Moses is a good example of the great teachers of the Old Testament times. He was instrumental in forming the national spirit of a nation that had been in slavery for



several centuries and knew no government or social organization. He was the one who first instigated the issue of informal moral training which required that each new generation be instructed in the national tradition and in the ideals to be realized in the future (see Deut 6:6-9). He was the first person to attempt to nationalize training/learning where everyone had to learn the law of the Lord-men, women and children included (Lierop 1992:13). Moses' training system had the following characteristics:

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- The Torah which formed the main curriculum.
- Monuments of stone set to impress the young people.
- Sacred feasts which were explained by the father who was the head of the family, hence the main trainer (cf. Lierop 1992:13).

#### 8.4.2 TRAINING IN THE NEW TESTAMENT

The training of church leaders in the New Testament is mainly exemplified by two personalities. These are Jesus Christ of Nazareth and Saint Paul.

##### **a) Jesus' training method**

Gitari (2005:45) asserts that Jesus Christ began his public ministry by carefully selecting a team of twelve disciples, whom he taught for three years so that they could carry on his mission when he is gone. According to Ferreira Dos Santos, these twelve students were trained to utilize their gifts in carrying on Jesus' work on earth. The Holy Spirit empowered them for ministry (1981:7). According to the Gospel of Saint Mark, Jesus called his disciples "to be with him" (3:13-15). It is not difficult to find in these words a reference of Jesus 'accompanying' the Apostles for the sake of their ministry. After calling them and before he sends them out in order to preach, teach and heal the sick (carry on mission work), Jesus asks them to set aside a 'period of time' for formation (Paul 1998:75). The aim of this time was to develop a relationship of deep communion

and friendship with himself. In this time they receive the benefit of a catechesis that is deeper than the teaching he gives to other people (Njoroge 2005:21). He tells his disciples that, “The knowledge of the kingdom of heaven has been to given you, but not to them” (Mt. 13:11).

Jesus therefore, undertakes first and foremost the task of teaching a team of disciples who would carry on his ministry and mission when he is gone. Njoroge (2005:22) says that, “The disciples were handed the mantle and they too had to continue in the spirit.” This may explain why Jesus was never referred to as a preacher in the gospels but a teacher. Waruta (1989:80) informs that Jesus Christ the founder of Christianity was known as a *Rabbi* (Teacher) and his followers were known as *Mathetes* (disciples or learners) under the master or teacher (Mk 1:22). Jesus sent them to go into all parts of the world ‘to make disciples’ of all people and to ‘teach’ them all the things that he had taught them (Mat. 28:20). Lierop (1992:13) refers to Jesus as “the greatest teacher of all times”. According to Lierop, 45 times he is called a teacher in the gospels and he was regularly engaged in the teaching in synagogues, at the temple, by training by the way side, at the seashore, in the houses etc. But he also trained a group of teachers and commissioned them to teach. Before he could allow his disciples to engage in mission, Jesus had first of all to teach/train them.

In his training method, Jesus wrote no books, nor did he present a systematic outline of all His teaching.<sup>1</sup> He also did not lay emphasis upon factual knowledge and was not material-centered. He was a good teacher who never sought to determine the thinking of his pupils, but rather stimulated them to do their own thinking (Lierop 1992:13). A good theological lecturer is the one who is mainly interested in the free will and personality development of the individuals, by letting them find answers to various life situations facing them rather than telling them. This makes them effective for mission, as they are able to handle all the situations which they face in life and express the Gospel to various cross-cultural contexts. *Mwalimu* (teacher) Jesus’ teaching method was also life-centred, whereby most of his teachings focused the people’s life situations.

This explains why he preferred using parables, proverbs, direct conversation method etc. to his students.

In his training programme, *Mwalimu Yesu* (Jesus the teacher) incorporated at least three stages which may serve as a good example to the ACK as she trains her leaders for mission in this century. These were *preparation*, *practice* and *production* (Dos Santos 1981:7). He began by preparing the 12 disciples for their training. There is no way the Church can just start taking students to theological colleges for training without first preparing them. If this happens, then the Church is doomed to fail terribly. Dickson N. Kagema in his study of the Anglican Church in Meru cites a case in the Diocese of Meru whereby, due to competition from dominant denominations in Meru such as the Presbyterian Church (PCEA), the Methodist Church and the Catholic Church, the ACK started getting members from these denominations and sending them to St. Andrews theological college, Kabare to be trained as clergy without first preparing them. The assumption was that such students would learn Anglicanism while in college. But this never came to be. By the year 2003, the Diocese of Meru had trained and ordained 38 clergy, who had mainly come from other denominations. When a dispute arose in the same year due to the controversial elections of the second bishop of Meru, nine (9) of these clergy went back to their original Churches and continued serving there while eight (8) clergy who were originally Catholics joined the Lutheran Church as the Catholic Church could not recognize their priesthood. This means that the Diocese lost 17 clergy at once. An extensive research on the background of the 21 clergy who were left showed that most of them had been active Anglican members for a long time before joining theological training and the 17 clergy who went to other churches had been Anglicans for very few months before they joined St. Andrews, Kabare for training. Others had come directly from their churches to the College. Therefore, when there was a problem in the Diocese, all the 17 clergy went away (2004:85-87). This is the danger of training church leaders before preparing them fully.

In the preparation stage, Jesus let his disciples observe whenever he preached, taught, healed and prayed. The disciples were stimulated to ask questions such as “Tell

us the meaning of the parable”, “Which then is this that he commands even the winds and the water and they obey him? (Lk. 8:25) “Rabbi, who sinned, this man or his parents that he was born blind?” (Jn. 9:1) “Rabbi, a short while ago the Jews tried to stone you, and yet you are going back there?” (Jn 11:8). The preparation stage ensures that those anticipating becoming church leaders are aware of their Church, the ministry and mission ahead of them. While in chapter four of this study, we argued out that the curriculum used in the ACK Provincial Theological Colleges needs to be applicable and relevant, it is preferable to note that not everything can be handled in a curriculum which takes only three or four years, and therefore, the initial preparation of church leaders by their respective parishes or congregations before they join theological colleges is equally important.

In the second stage, Jesus sent out his students (disciples) for practical training. He stayed in close proximity so as to observe, correct and provide on-the job experience (Dos Santos 1981:7). Whenever the students encountered any difficulty, Jesus would rescue them from their plight and then patiently correct them. For instance, soon after transfiguration, *Mwalimu Yesu* (Jesus the teacher) and the students Peter, James and John joined the remaining nine disciples (students) and Jesus was astonished by the failure of the disciples to heal a boy possessed by the evil spirit. “How long shall I stay with you? How long shall I put up with you?” He asked. When he healed the boy, he kindly and patiently had time with his students explaining them the practical requirements of dealing with such evil spirits. He also told them “This kind can come out only by prayer” (Mk 9:14-32).

Practical training for students in theological colleges is very vital in that it provides on-the job experience. Training for mission becomes successful if it is done practically. Farley (1983:130) observes that the history of theology has amply demonstrated that theology has to do with the integration of ‘theory’ and ‘practice’. It is important that theological students are given opportunities to practice what they learn in class in the fields. Theology is the queen of all sciences (Miller 1956:5) and though its concern is not empirical facts, but rather a systematic articulation of human beings’

response to revelation in particular contexts (Mugambi 1989b:69), its practical dimension is very important.

In the ACK Provincial Theological Colleges, students are supposed to go for practical experience for at least two months in the course of their three-year training (Njoroge 2007). This is arranged in such a way that students go for one month practical training in parishes after they complete their first year in the College, and then take another month after the second year. Alternatively, students can decide not to have their practical experience after their first year in College, but then take two months practical training when they are through with the second year (Kibiti 2007). In these two months, they go for what is known as “Block placements” (Njoroge 2007) in various parishes. During this time, students are supposed to learn the practical implications of the Church ministry and mission. It is mainly the Parish priest (Vicar) who trains the students. The students are supposed to learn such things as church administration, administration of sacraments, offering pastoral care, preaching, counseling, and leading worship.

The main challenge however is that some of the students are sent to Vicars who do not know some of the things which they (students) are required to know. In chapters two and four of this study, we found that majority of the ACK clergy are poorly trained. It is fatuous to expect such clergy to offer any meaningful practical training to the students anticipating to engage in mission in the twenty-first century. On top of this, the Lecturers do not visit the students in these parishes to monitor what is happening (Nyende 2007). They leave the training of these students wholly to the parish priests and just expect a report when the students complete their block placements. In most cases, such reports are false as parish priests have no time with the students (Wega 2007). When these students complete their training in the theological colleges, they are posted to parishes and other areas where most of the work is more practical than theory, yet they do not know what is supposed to be done. The result of this is that they are very ineffective in their ministry and mission. As Njoroge (2005:1) notes, Christians start to complain that the clergy being trained in the ACK Provincial Theological Colleges are inadequately trained, and this is shown by their poor administration, poor public

relations, poor inter-personal relations and inability to solve conflicts among Christians on top of their many other failures (see also chapter 4, section 4.3.3).

In the final stage, the disciples were left on their own to carry on the Great Commission (see Mt. 28:19-20) after Jesus' departure to heaven. This was the test of their productivity and their willingness to rely on the strength of the Holy Spirit (Dos Santos 1981:7). This was a 'graduation time'. They had already completed the curriculum which had taken three years and they would now serve freely without much intervention of their lecturer, *Mwalimu Yesu*. Similarly, after the completion of their training in theological colleges, the students no longer rely on lecturers in their work. It is assumed that they are now fully equipped to serve the Church of Christ amid numerous challenges. There is a danger here in that after some time, the graduates forget what they learnt in the colleges. Apart from this, new challenges continue to emerge and therefore, it is important that these graduates continue learning. To ensure that his disciples continued learning even after graduation, Jesus continued to instruct his disciples through the Holy Spirit. He tells them, "But the counsellor, the Holy Spirit whom the father will send in my name, will teach you all things and will remind you of everything I have said to you . . ." (Jn.14:26).

Success in mission demands that church leaders continue learning even after the completion of their theological training. This enables them to counter new emerging challenges, and also become relevant in various situations and to various generations. Gitari (2005:66) elucidates that there were times when a priest in a rural village was the most educated person. But with many openings for learning since independence, that cannot be the same again. Well-educated people attend the church worship today and their expectations from their pastor are quite high. Pastors need to meet the new demands of the societies in which they serve hence need to be adequately informed. For instance, in 1950s, it was taught that an atom, the smallest part of an element cannot be split. Today, an atomic bomb is made from splitting atoms (2005:66). Until recently, it was also taught that there are nine (9) planets in the universe, but now it has been discovered that they are only eight (8). Science and technology have advanced so much

that church leaders must be prepared to address the new challenges posing threat to the Christian mission. In short, they must keep abreast with the new knowledge, and must be well-equipped if at all they are to succeed in mission in this millennium. This calls for their continuous learning which may either be through refresher courses, seminars, workshops or even have access to information through internet, mass media etc.

### **b) Saint Paul's Training Methods**

Saint Paul also qualifies as one of the great teachers and missiologist of the New Testament times. This is because he made an immense contribution to the theological formation of the early Church. He was a theological teacher of his time, who being a Pharisee had received a thorough theological training that put him in the class of the theological professionals of his day. Paul was trained under Gamaliel, a great teacher of law who was respected by all people (Acts 5:34). Gamaliel had influenced Paul's concept of God and his attitudes towards the scriptures (Collins 1997:99). His Jewish background also helped him a lot in his mission work as he understood the Jewish culture very well. He says that, "I am a Jew born in Tarsus of Cilicia, but brought up in this city. Under Gamaliel, I was thoroughly trained in the law of our fathers and was just as zealous for God as any of you are today (Acts 22:3)".

Since Theology is a systematic discourse or reflection about God, we can argue from the above claims of Paul that he was a well trained theologian (missiologist) and a church leader. This theological training is intensified even more after his conversion whereby, he had to take three days in this reflective process (Acts 9). If this text is not taken literally, the similarity between the three days which Paul had a retreat after conversion and the three years which Jesus took in the training of his disciples needs to be seen. If the biblical analogy 'that one day is like one thousand years and vice versa in God's eyes' is anything to go by in this context, then it is very possible that Jesus in His divine nature was able to help Paul cover the three-year curriculum which he had used to train his disciples in only three days (see section 8.2.2 for a similar argument). This is just a possibility but then it needs to be noted that after his conversion, Paul spent

several days in Damascus with the disciples (Acts 9:19). During these days, the disciples taught him the implications of the ministry and mission which he was about to undertake. Collins (1997:103) supports this view and argues that Paul stayed for over 15 years before embarking on serious mission work. The retreat from the public eye in Tarsus and later in Arabia gave him plenty of time to ponder what happened to him, to study the scriptures again in the light of the new experience that had happened to him and to work out his strategy for explaining in even more clear ways that ‘Jesus is the Christ.’

Paul was a good theological teacher who taught his students such as Timothy, Titus, Philemon, and Appiah on how to become effective church leaders. Lierop (1992:14) informs that Paul used various methods in teaching his students. These included *interlocutory method* and the *discourse and discussion method*. In the interlocutory method, Paul reasoned and discussed with the people in synagogues, market places etc. A good example of this method is when Paul went to Athens and was greatly distressed to see that the city was full of idols. But he reasoned in the synagogue with the Jews and God-fearing Greeks and also in the market places with the people there. Through this reasoning, the people there agreed that Paul was not telling them anything new as they were already religious and that the Unknown God was the one Paul was teaching them about (Acts 17:16-34). In the discourse and discussion method, Paul allowed participation of all people and he would then make a conclusion focusing one each point (see Acts 13:14-52). Paul taught by personal contact and also through public addresses. He taught whenever the occasion arose. He also taught by use of letters. He aimed at giving his followers a solid foundation for conversion leading them into a deep development in Christian life (Lierop 1992:14). There is therefore a lot that the ACK can learn from Saint Paul as far as the equipping of church leaders for mission through proper theological training is concerned. The fact that Paul was a well-trained church leader made him very successful in his ministry and mission even though the Church of the time was facing many challenges such as rapid persecution, heresies, and divisions. In this century, whereby the society is going through an uncontrollable rapid



change leading to urbane circumstances each and everyday, it is unlikely that a church leader who is not well-equipped will survive.

## 8.5 CONCLUSION

In conclusion, we find that the call for the proper training of church leaders does not arise from nowhere. It is biblical having been echoed in the Old Testament and also in the New Testament. The Church must be faithful to the scriptures and part of being faithful to the scriptures is to be involved in mission. But then there can be no successful mission without the personnel to carry on the task. Jesus Christ of Nazareth, the founder of the Church could not commence his mission on earth before he selected a team of twelve personnel to assist him accomplish his mission and vision. The Church in her mission to the world needs a team of personnel.

On top of having sufficient personnel, these personnel must also be equipped for the mission task. Jesus ensured this by training his disciples for three years before commissioning them for mission. The primary business of the Church on earth as Mugambi (1989b:101) asserts “is to be in mission”. However, it needs to be noted that being in mission demands that the people carrying on the mission task are well-equipped for the same. This is why theological training of church leaders is inevitable and the Church that takes it lightly is doomed to fail in her mission. The ability to address the many challenges facing the Church and society today depends on the quality of theological training offered to the church leaders. Therefore, theology is not a separate entity from mission. It is ridiculous for any Church, Diocese or Province to claim that it is involved in mission if it does not prioritize the training of its leaders. Church leaders with scanty theological training cannot lead the Church adequately in this century and millennium. It should also be noted that since the Church is an organization, just like other organizations, she needs responsible leaders who can effectively manage her affairs. This calls for leadership training. The curriculum used in the theological colleges should produce people who are ‘leaders’ of the Church.

## NOTES

1. Though a good teacher, Jesus was not a good writer. The gospels show that Jesus wrote only once in his lifetime. This was when the teachers of the law and the Pharisees brought a woman caught in adultery to him so that he could pass judgment on her. Before commenting anything, Jesus 'bent down and started to write on the ground with his finger' (Jn. 8:1-7). This should, however, not be interpreted to mean that Jesus did not know how to write. Since he was able to read, then definitely he knew how to write. In the Gospel of Luke 4:16ff, Jesus starts his public ministry by reading his manifesto. Church leaders should therefore not justify their failure to write and publish with Jesus' life. He was involved in the ministry for only three years, but most of them (church leaders) are in the ministry for very many years. In 1980s, Prof. John Mbiti was concerned that by then nothing had virtually been published by African theologians or church leaders on mission of the Church in Africa (1986:177). It is very possible that Mbiti's observation is right even today. In the ACK, there is very little literature written by the ACK leaders or theologians on the mission of the Anglican Church in Kenya. This is an area that the ACK leadership needs to address without delay.

## **CHAPTER NINE**

### **THE STRATEGY RESPONSE**

#### **9.1 INTRODUCTION**

From the previous chapters, it is clear that the theological training of church leaders in the ACK is neither relevant nor viable. In this chapter we aim at suggesting some possible recommendations which can be employed by the ACK to improve its training systems. In their pastoral circle discussed in chapter one of this study, Henriot and Holland (1980) described the fourth moment in the circle as that of Planning. This element of the circle entails decision and action. They wrote,

In the light of the experiences analyzed and reflected upon, what response is called upon by individuals and communities? How should the response be designed in order to be the most effective not only in the short term but also in the long term? (:9).

In their pastoral circle, Cochrane, Gruchy and Petersen (1991) refer to this element as “Pastoral Planning and Praxis” but place it as the seventh element (:14). The term Praxis is not synonymous with ‘practice’ or ‘action’. It is “thoughtful reflection and action that occur in synchrony in the direction of transforming the world” (Chinn 1989: 74). Therefore, the moment of planning and praxis is geared towards transforming the communities. In Church’s leadership training for mission, the leaders produced by the theological colleges must be able to transform themselves and their societies. Kritzing (2002) asserts that praxis is of transformative nature. It is this planning and praxis that this chapter is concerned with. Theological training for effective mission needs to be relevant, and this calls for proper planning and action. In this chapter, the author suggests some of the possible ways in which the ACK can make its pastoral/theological training relevant, and of dealing with the current challenges affecting leadership training.

## 9.2 RESPONSE TO THE LEADERSHIP TRAINING CHALLENGES

### FACING THE ACK

Having seen that leadership training in the ACK has encountered and continues to encounter numerous challenges (see chapter 7), it is now preferable to suggest some of the actions that could be used to counter them. This is vital because it would be detrimental to talk of the challenges without suggesting some solutions which could be employed to counter them. As we have already noted (see chapter 7), the problem of leadership training affects mission in the entire ACK. Other mainline denominations in Kenya have a better organized training system than the ACK. For instance, as Mugambi (1989 b:103) points out, the quality of theological training in the Roman Catholic Church is much higher than in the other established or Mainline denominations. The reason is that the Catholic Church organized universally, has certain standards that have been established and that have to be met by all people who work within the Church at certain levels of Church hierarchy. The Catholic University of East Africa in Nairobi, for example, is a very high-powered institution which is expected to operate at the same standard of training as the institutions that the Catholic Church has established in Rome. There is therefore, a lot that the ACK can learn from the Roman Catholic in the area of the training of church leaders. For instance, setting the standards for church workers is helpful in that it ensures that the Church is served by qualified personnel and church workers have standards to gauge their performance.

The Methodist Church in Kenya (MCK) and the Presbyterian Church of East Africa (PCEA) do not have many training institutions as the ACK has, but their system of training church leaders seems to be more organized than that of the ACK. While the ACK has six Provincial Theological Colleges and no single University, the MCK has the Kenya Methodist University (KEMU) and the PCEA has the Presbyterian University in East Africa (PUEA). Most of the MCK and PCEA clergy are trained in these Universities. The ACK has no University of her own, and so trains her clergy in the Provincial Theological Colleges at diploma levels and at St. Paul's University, Limuru

for the degrees. Initially St. Paul's United Theological College (now St Paul's University) was an Anglican College, but in 1955, the MCK and the PCEA officially joined in to form an United College (SPUTC) and a constitution indicating the joint ownership of the three parties, that is the ACK, the MCK and the PCEA was drawn to that effect (see chapter3& Onyango 2007). In 1973, the Reformed Church in East Africa (RCEA) joined St. Paul's, Limuru as one of the participating churches (Githiga 2006). Later the National Council of the Churches in Kenya (NCCCK) joined in as a partner.

The challenge here has been that, while the four denominations, that is, the ACK, MCK, PCEA and RCEA owned St. Paul's United Theological College jointly, the MCK and the PCEA started their own Universities. The ACK continued to claim that St. Paul's, Limuru belonged to her as she had invited other denominations to train their leaders jointly as partners, but this was practically not true as the constitution showed that the ownership of St Paul's, Limuru belonged to five parties, that is, the ACK, MCK, PCEA, RCEA and NCCCK (Olube 2007). Before St Paul's United Theological College could be offered with a charter to operate as a Private University in Kenya, the Commission of Higher Education (CHE) demanded to know who its actual owner was (Olube 2007). The ACK continued to claim the ownership of St. Paul's, Limuru and this caused a lot of tension as other parties, including the PCEA, MCK, RCEA and NCCCK also claimed ownership of St. Paul's as they had invested a lot of their resources there (Onyango 2007).

At the beginning of the year 2007, it was agreed that the ACK possesses 50 % of St Paul's United Theological College's ownership while the remaining partners share the remaining 50% (Nzimbi 2007). This meant that out of the **18** members of the Governing Council of St Paul's, Limuru, the ACK should have **9** members while the other partners share the remaining seats as follows:

P.C.E.A- **3**

M.C.K- **2**

R.C.E.A- **2**

N.C.C.K- **2**

Under this arrangement, the ACK was to give either the Chancellor and Vice Chancellor or the Council Chairperson (ACK Synod 2007:18). St. Paul's University, Limuru was granted the charter by the Commission for Higher Education on 14<sup>th</sup> September 2007 (see chapter 3), and the ACK Archbishop, the Most Rev. Benjamin Nzimbi became the Council Chairperson while Rev. Samuel Kobia, a Methodist Minister and the General Secretary of the World Council of Churches (WCC) became the Chancellor.

It is however important to note here that though the ACK possesses 50% ownership of St. Paul's University, she cannot out-rightly claim that this University belongs to her. Other partners have still a lot to say and contribute towards the running of St. Paul's University. There is therefore, the need for the ACK to think beyond St Paul's University. St. Paul's University is besieged by numerous leadership challenges due to corporate ownership (Olube 2007) and therefore, the earlier the ACK thinks of having her own University on top of St. Paul's University, the better (Mbogo 2007).

In chapter five, we found out that the ACK has a lot of resources scattered in the six Provincial Theological Colleges. Other than having many inadequate theological colleges, the ACK should consider amalgamating the current resources in the Provincial Theological Colleges so as to form **one** University or even a strong College. If this is done, then it would mean that the ACK would have **one** University or a strong College with 60 acres of land, 35 staff houses, 46 offices, 26 classrooms, 16 dormitories with a capacity of 472, 5 chapels with a capacity of 480, 1 big library with a volume of 35,000, a dining hall with a capacity of 420, 457 students, 7 vehicles and quite a number of income generating projects (see table B1 in chapter 5). On top of this, the ACK University/College would have 52 lecturers (see table B4) and 94 support staff (see table B5). The estimate annual income generated by the University/College would be Ksh. 61 million (see table B6). This would make training in the ACK more accessible to all Christians and it would be much easier to run such a College/University, than many scattered Regional theological colleges which are inadequate. This would be an ideal

way of developing a training system which is self-reliant hence a self-supporting Church.

The other thing is that, in view of the fact that the ACK suffers from a shortage in numbers and quality of leaders with the requisite theological and ministerial competence (see chapters 2& 5){ The ACK is neither a self-propagating nor a self-theologizing Church}, the task of righting this acute situation is extremely urgent. Just as Omulokoli (2002:50) points out, time has come when it is imperative that immediate attention should be given to identifying, recruiting and training faithful men and women who will be channeled into the service and ministry of the Church. It is important that the ACK leaders as well as the general Christians wage a concerted campaign to net well-educated young people to train them for Church Ministry. These are people who are able to combine Christian commitment and zeal with the calling, propensity and also potential for theological and ministerial leadership in the Church. Harry Sawyerr advises that,

The Church should think out a bold and vigorous programme of recruitment and training for the ministry, coupled with plans for attracting men (sic) of the highest caliber . . . The church should indeed make this task its primary concern now and at all times. Laity and clerics should make this task the heaviest burden on their heart (1961:8)

Watson Omulokoli calls for what he refers to as “The talented tenth”. In this, he argues that there is some rationale for pursuing deliberate and conscious steps to train the top cadre of those who will serve the theological and ecclesiastical leadership of the Church in Africa today (2002:50). This is an ideal step towards the development of a self-theologizing and a self-propagating African Church and thus the ACK has to take it seriously. Omulokoli’s view is therefore relevant to the ACK if she has to succeed in her mission in this century. Focusing attention on a select target group of those with distinctive abilities will ensure that a particular category of leaders has been prepared to help steer the Church (ACK) in her affairs including administration, evangelism, training church leaders in theological colleges, pastoral care, counseling etc.

In 1950, at a Conference of the Inter-Seminary Movement held at Rock Island, Illinois, Elton Trueblood discovered the importance of having in the Church a cadre of leaders who are well-suited to equip the rest of the members for effective service. This was from an Anglican Bishop, Stephen Neill who had been invited to address that Conference. Trueblood comments,

The most memorable address was that of Bishop Stephen Neill . . . From his lips I heard at Rock Island for the first time in my life the phrase 'Equipping for ministry' . . . We realized instantly as we heard his fresh interpretation of Ephesians 4:12 that we were listening to a conception which can give unity to the entire ministry in which we are engaged . . . The central idea of the new emphasis is that the characteristic Christian ministry is that of enabling other people in their ministry and equipping them to perform it . . . The purpose of God's gift to pastors and teachers is to 'equip God's people for work in his service'. This means that if a person is a Christian at all, he/she is to be, in some sense, a minister, but he/she is not likely to be fully effective in his/her ministry unless there are some persons who are dedicated to his/her guidance and enrichment (1974:92-93).

These sentiments of Bishop Neill and Elton Trueblood are vital in the ACK, which as we found in chapter two of this study lacks sufficient and high caliber leaders engaged in mission in this century which has many challenges. In her efforts to be self-propagating and self-theologizing, the ACK should take Neill's and Trueblood's advice seriously. There is need for an enlightened leadership in the ACK. This is similar to what Du Bois called for in his address to the African-American Situation in the USA. He advocated for a strong leadership among the African-American people so as to enable them face the challenges they encountered. In his view, key to the whole enterprise was the training of the "talented tenth" of the people. He argued that,

How then shall the leaders of a struggling people be trained and the hands of the risen few be strengthened? There can be one answer: the best and the most capable of their youth must be schooled in colleges and the Universities of the land . . . All men (sic) cannot go to college but some must; every isolated group or nation must have its yeast; must have talented few centres of training where men (sic) are not so mystified or befuddled by the hard necessary toil of earning a living as to have no aims higher than their bellies, and no god greater than gold (see Omulokoli 2002:51).



Among the pointers to solution, Du Bois envisaged the “Springing up of colleges and brendmen (sic) - not a quantity of such colleges but a few of excellent quality, not too many college-bred men (sic), but enough to leaven the lump, to inspire the masses, to raise the ‘talented tenth’ to leadership” (Omulokoli 2002:52). Selecting the “talented tenth” enhances the Church to be self-theologizing. Dubois’ suggestion of a few manageable theological colleges is an ideal method of enhancing a self-supporting Church.

In her own way, the ACK could meet her objectives in her sphere of leadership training by emulating some of the measures suggested by Dubois. Why should the ACK have six Provincial Theological Colleges which are of very poor quality, inadequate, and economically un-utilized? Is it not better to have only one viable theological college which is self-sustaining? These are vital questions that the ACK leaders and other Christians ought to be asking. There is no need of having a total of six “Regional Colleges” which cannot adequately prepare the church leaders for an effective mission. The colleges are many, yet the clergy are too few to serve the rapidly growing Church in Kenya and even the few trained are not adequately trained (see chapter 2&5). This is a sign poor planning. In other words, the Colleges do not develop the ACK to be self-propagating and self-theologizing. David Rukunga, a Lay leader and the Vice chairperson of the ACK St. Peter’s Pro-Cathedral in Meru Town says that, “It is better to have very few but well-trained clergy than having many who are half-baked” (Rukunga 2007). Githiga (2006) feels that it is better to have only one theological college which is able to produce quality leaders engaged in mission than too many colleges, yet the few leaders they produce are of very poor quality, an idea that is supported by the ACK Archbishop Benjamin Nzimbi (2006) and the Provincial Secretary Lawrence Dena (2007).

There is need for the ACK to equip her church leaders for competence and capability. It is important to cultivate and maintain in the ACK a cadre of able leaders who are comprehensively suited for the Christian mission (Gitari 2007). Equipping them with a high standard of theological training is part of the invaluable equation which

will help engender a measure of competence and capability (Cf. Omulokoli 2002:52). This is imperative because now more than ever before, there is a crying need for deeply committed Christians who will combine fervent devotion of Jesus Christ with the relevant high level of academic attainment (Kibiti 2007). This is the only way of ensuring that the ACK is self-propagating and self-theologizing.

In other fields of endeavour, the ACK should carry out a determined and sustained programme of training a select number of those whose high potential and aptitude singles them as best suited to steer and guide the Church in her varied affairs (Githiga 2006 Cf. Omulokoli 2002:52). Identification, recruiting and enlisting of would-be church leaders are key ingredients to success of the desired leadership training. There is a head-start where these take into account a deep-seated commitment to Christ (Omulokoli 2002:55). In other words, there is need to recruit those with a calling to serve the Church of Christ, and that is why it is important that the recruitment of the would-be church leaders is carried on at the grassroots or congregational and parish levels where they are well known. There are two main principles which the ACK should take into account when considering the level of theological training to be attained by her church leaders. These are:

- i) The average level of education in the general society – For instance, a clergy who is to serve in urban areas such as Nairobi, Mombasa and Kisumu cities should not have the same level of training with a clergy who is to serve in rural areas. Urban society is more complex than the rural society hence needs a well- trained clergy who can handle its complexities.
- ii) The people seeking pastoral training should acquire in some sense, the broadly agreed upon standards of competence in theological training on a world-wide scale. As a member of the Universal Church, the ACK Christian leader cannot isolate him/herself from the global stipulations, however loosely defined these may be. Yet as a leader of a community in his/her own local society, he/she needs to be true to the demands and requirements of this particular milieu.

This being the case, the people selected for leadership training for mission in the ACK should be those who have a broad basis of general knowledge as provided for by the Ministry of Education in Kenya. They should at least have Ordinary-level (KCSE) Certificates (Kargi 2007). This background will have prepared them in a sound manner by equipping them to undertake comprehensive theological studies with minimal difficulties and optimum understanding (Omulokoli 2002:55). The ACK should aim at training leaders in advanced leadership. In chapter two of this study, we found out that only about 11% of the ACK clergy are theological graduates and only 4% have post-graduate theological training (see table A4). This is dangerous for a Church involved in mission to a rapidly growing and changing society. This calls for proper training of church leaders. Omulokoli (2002:56-57) suggests possible target groups for training in advanced leadership. These suggestions can be used by the ACK in her efforts of developing leadership training for mission. The target groups are:

#### **(i) Graduates of local Universities**

This is where graduates of local Kenyan Universities are tapped for the Christian Ministry. Following their recruitment and acceptance, they should be channeled to institutions where they can attain the necessary advanced theological knowledge. This target group of people should be taken seriously in that, despite their respectable academic status, this category of prospective Church leaders has suffered neglect and has received least attention from the Church (Muthungu 2007).

Where Church leaders in this category have been allowed to serve the Church without much intimidation, they have done quite well. For example, the immediate retired ACK Archbishop David Gitari is one of the church leaders who is known to have served the Church with a lot of diligence and dedication (Kago 2006 & Githiga 2006). Gitari was a graduate in Economics and Geography before he joined the Church Ministry (Gitari 2007). The current ACK Archbishop Benjamin Nzimbi was a graduate

in Education (B.ed degree) before he joined the Church Ministry (Nzimbi 2007). Others are Bishop Samson Mwaluda of the Diocese of Taita Taveta who had a BA degree from the University of Nairobi before he went for pastoral training, the immediate retired Bishop of Meru, Henry Paltridge who had a Masters degree in Mechanical Engineering before he joined the Church Ministry, Rev. Mutava Musyimi who resigned as the General Secretary of NCCCK in September 2007 to join the active politics had a B.ed degree before he joined the Church Ministry, and many others. It is worthwhile to note that among the clergy currently serving in the ACK, only four (0.26 %) of them had secular degrees before they joined the Church Ministry (see table A4 in chapter 2).

## **ii. The Undergraduates**

We need not to assume that those who have gone systematically through university training have a monopoly of the capability and aptitude for advanced theological studies or select leadership roles in the Church (Omulokoli 2002:57). There are some clergy in the ACK whose innate intellectual faculties have been stimulated to the highest levels when they have been afforded academic opportunities which they missed earlier in their educational journey due to various reasons such as poor family backgrounds, low motivation, peer groups, early marriages etc (Waruguru 2007). Such Church leaders are eager to attain what they missed out. There is need to consider them for training in an advanced leadership training. Christians in other professions who feel drawn to full-time Church ministry should also be encouraged. These can be valuable resources in the ACK for many years (Gitari 2007).

Together with the training of church leaders in the ACK to higher levels of theological training, is the whole issue of retaining the well-trained clergy/church leaders. In section 7.2.3, we found out that the ACK is not able to retain some of her well-trained clergy, mainly due to the poor terms and conditions of service for Church

workers (see also section 7.2.6). Archbishop Gitari believes that the Church is rich and should pay her workers well (Gitari 2007). The ACK Provincial terms and conditions of service need to be reviewed annually so as to make them attractive. If the terms are good, then many well-educated young people will be attracted to the Church Ministry. There is no need of training many clergy and also training them to high academic standards if the Church (ACK) cannot pay them well. There is no need of being happy that the ACK is growing tremendously with many parishes, congregations, dioceses and Christians, yet the workers are poorly-remunerated. Therefore, the ACK Provincial terms and conditions of service need to be reviewed and improved to match the current needs of church workers. A Church aiming to be self-supporting should be able to support its workers. The former Anglican Bishop of Mount Kenya Diocese, the late Obadiah Kariuki pointed out that the poor remuneration received by the clergy and other church workers tended to put off many young people even after their initial recruitment (1985:101, see also section 7.2.2 of this study). He went on to argue that,

After all, Churchmen (sic) are human beings with the same needs for food, shelter, clothing and education for their children. We could not go on expecting that the extreme self-sacrifice of the early clergy in the service would continue (:101-102).

It should however be noted that, even the early church workers in Africa were not so happy with the poor terms of service initiated by the CMS Missionaries. For instance, in 1920s, in Central Kenya, the Church lost so many young educated Kikuyus to the Colonial government where the terms were better. The Missionaries in 1920 attempted to use various means to retain the best church workers. For example, all the students accepted for ecclesiastical training were required to sign an agreement binding them to serve in the Mission Stations and Schools for at least three years after their training. Those who left Mission employment without the consent of the African Church Council would be made to refund the cost of training at the rate of 18 rupees per month. However, this measure failed to stop most of the promising students from leaving Church employment to work in the government sector where the terms of service were more appealing (Karanja 1999:106).

We found out in chapter four and section 7.2.4 of this study that the curriculum used in the ACK Provincial Theological Colleges is not properly designed to meet the needs of the current Kenyan society which the students are supposed to serve after the completion of their studies. It is un-indigenized, that is, formulated using the Western ideals and concepts. Theological training in the ACK needs to be relevant and applicable. Due to the poor curriculum used in the Provincial Colleges, most of what students study in these colleges is neither relevant nor applicable in the parishes or institutions where they go to work after the completion of their training (see chapter 5). To meet the relevancy and applicability, the structure of theological training, more also, the curriculum used may have to be reviewed. This ensures that the ACK develops into a self-theologizing Church.

Roy and Jan Stanford elucidate that in the twenty-first century any relevant curriculum should seriously address the issues of Urban drift, Global impact of mega cities, Satellite television with its dissemination of moral values, Multinational commercial enterprise, Information technology, Political upheavals, Resurgence of many denominations and faiths and the Growth of cult and occult (1997:173). According to Stanford (:174), the impact of poverty, social injustice and the widening gap between rich and poor are present issues that must be addressed with vigor, scholarship and practical action by our theological training institutions. Collins (1997:92) says that for students in theological colleges to be able to meet the challenges of the society after the completion of their studies, they need “theological soundness”. He then goes on to argue that this theological soundness cannot be achieved without introducing the concept of contextualization or doing theology in context. Theological soundness is synonymous with contextualized theology. This explains why we need a contextualized curriculum in our theological colleges. In chapter four of this study, we found out that there is need for the ACK Provincial Theological Colleges to use a contextualized or an indigenized curriculum, failure to which the training of the church leaders becomes irrelevant (see chapter 4), leading to a Church that is not self-theologizing. Courses such as Information Technology, Communication skills, Human resource management, Public Relations, and

Financial management are inevitable components of a relevant Pastoral training curriculum in this millennium (see chapter 4 section 4.3.3).

Hahn (2001) outlines some of the main principles that one would consider when designing a good curriculum of Christian Education. Though he addresses himself to Christian Education, the principles he develops could offer some commendable guidelines to ACK as she thinks and plans for a good and relevant Pastoral training curriculum to use in the ACK Provincial Theological Colleges.

Therefore, a good curriculum has the following principles:

i) Christian in aim and content

It will be apparent at once that the central purpose of a good curriculum is the development of church leaders – not just good or better ones but transformed and redeemed church leaders committed to the will of God revealed in Jesus Christ and participating effectively in leading the Church of Jesus Christ (cf. Hahn 2001:20). To achieve this, Hahn (:21-24) suggests that the curriculum should cultivate response to the Gospel whereby its organizing principle is found in the changing needs and experiences of the individual which include his/her relation to God as revealed in Jesus Christ, his/her relation to other people in the society, his/her moral law etc. The curriculum should also be related to the Bible as the word of God, consider the total Christian heritage and give insight to the permanent and changing. A generation of church leaders that are called to serve the Church in an atmosphere of rapid change as well as in conditions of crisis must be made aware of the presence of God in the Universe as the unchanging permanent. They need to be made to trust in God even when the foundations of the society are being shaken (:24).

ii) The curriculum should be directed to the needs of the learners as well as the needs of those people that the students will serve after the completion of their training. According to the Association of Evangelicals in Africa [AEA] (1997:102), the process of curriculum development for theological training institutions must begin with assessment of the needs in and for the Constituencies which are served by them. This is

why the ACK should think of a contextualized curriculum in the Provincial Colleges as such a curriculum would address the actual needs of the Kenyan society.

iii) The curriculum should provide guidance for community outreach. A good curriculum recognizes the great impact of the community upon individuals. It must therefore guide the students to meet more effectively the challenges of the community. To achieve this, the curriculum should interpret the facts of the present day society. Theological students need to know the total picture of the World in which they are called to serve (Hahn 2001:33). Facts about economic needs, political upheavals, social injustices, status of all people, causes of war and prospects of peace etc, need to be known by the students (Onyango 2007). A good curriculum should also present practical ways to face community problems (Hahn 2001:33)'

iv) The curriculum should possess comprehensiveness, balance and sequence. It is neither a haphazard accumulation of materials nor a partial approach to experiences which have beginning and come out at no end. A good curriculum should have a form and structure (Hahn 2001:34-35). AEA (1997:162) point out that the curriculum should have purpose, statement, goals and objectives. AEA observes that,

It is only arising out of the ascertained Constituency needs that the institutional purpose should or even be articulated. Next, closely related to the purpose are goals to be pursued . . . and thereafter the objectives aimed at within the various courses of the programme of training.

It is essential, in drawing up the curriculum for any institution, to work backwards and forward through each of these elements (purpose, statement, goals and objectives) and ensure that they are all interrelated and that they dovetail each other (AEA 1997:162).

v) The curriculum should make use of cultural heritage of people (Hahn 2001:34). The Oxford Advanced Learners Dictionary defines Culture as the art, literature, music and other intellectual expressions of a particular society or time. Mugambi (1996:28) defines Culture as the visible achievement of human beings in their endeavour to improve on their past experience. Kageka (2004:65) observes that Culture encompasses many things such as the way people live, behave, act and their physical, spiritual and



intellectual achievements. It is manifested in people's art and literature, music, dance, drama, architectural styles, ways of clothing, social organizations, political systems, religion, ethics, morals and philosophy, values and laws and economic life. One can therefore not talk of people in isolation of Culture. Culture is the way of life of people. This is precisely why it is very important to consider the Culture of the people to be served when preparing a Pastoral training curriculum. A curriculum which is prepared without reference to the cultural heritage of people is bound to fail as it is inapplicable and irrelevant.

The above principles if carefully implemented leads to a Church which is self-theologizing hence significant for a Church involved in mission like the ACK. Archbishop Akrofi of West Africa suggested that the Anglican Church leaders in Africa should be serious co-workers with the theological trainers and students in theological colleges for mutual enrichment, renewal, challenge, mutual correction and mutual affirmation (2004:149). He was addressing the African Anglican Bishops' meeting in Nigeria in the year 2004. He also urged them to be committed to theological training (:147). According to Akrofi, theological training is the blood life-stream of the Church and therefore Church leaders should not pay lip service to it, but rather own it and be committed to it (:148). He wondered why theological colleges in Africa go from one financial crisis to another, in part because dioceses do not pay their assessments and fees of the students (:148). In section 7.2.5 of this study, we found out that the ACK Provincial Theological Colleges experience serious financial crisis partly because the ACK top leadership is not committed to pastoral training. Archbishop Akrofi's call to "commitment in the training of church leaders" among African top Church leadership especially Bishops is therefore, necessary and important and should be taken seriously by the ACK leaders both Ordained and Lay.

### 9.3 IMPLICATIONS

This study has the following main implications which if taken seriously by the ACK leadership and all those involved in the ministerial formation of church leaders in ACK whether at the Provincial level, at the Diocesan level, at the parish level or in the theological colleges can improve the system of theological training of church leaders in the ACK.

**9.3.1** Establish a Provincial theological training desk. Currently, there is no office in the ACK head quarters in Nairobi dealing specifically with issues of the theological training of church leaders. The management of the ACK Provincial Theological Colleges is left wholly to the College Councils (CC) and a very weak Provincial Colleges' Council (PCC). There is the Provincial Board of Theological Education (PBTE) whose chairperson is mainly a bishop (currently its chairperson is Bishop Gideon Githiga of Thika Diocese), but it is very hard for the PBTE chairperson to co-ordinate the matters of theological training in the ACK since he is busy in the diocesan matters. The Provincial theological training desk would ensure that there is a full-time theological training coordinator or director whose main duty would be to co-ordinate the work of the training of church leaders in the entire ACK. It is interesting that the ACK, which has a Provincial Mission Coordinator, lacks a Provincial theological training Coordinator who can facilitate the training of those engaged in mission. One wonders how mission can be successful without some theologically well-trained missionaries.

**9.3.2** Amalgamate the current ACK Provincial Theological Colleges which are inadequate and economically un-utilized (are not self-supporting) so as to put the current facilities and other resources together and come up with **one** strong theological college in the ACK which is self-supporting entrusted with the work of training all the church leaders of the ACK. This would mean that all the resources of the six Provincial Theological Colleges including students, staff, finances, and facilities are put together to form one ACK Provincial Theological College. If this is done, it means that the new

Provincial Theological College would have a student enrolment of 457 theological students, a library volume of 35000, 52 lecturers, 94 support staff, 7 vehicles, 35 staff houses, 60 acres of land, 46 offices, 16 dormitories with the capacity of 472, 26 classrooms and quite a number of projects (see table B4) . At the same time the College would have a total estimate income of Kshs. 61,165,881 (see table B6). This would mean that the institution is comfortably run and the staff can be paid their salaries without much strain. The remaining colleges could be utilized for other purposes. This would make the Provincial College self-sustaining.

**9.3.3** Alternatively, another option related to 9.3.2 (see above) would be to have one of the Provincial Theological Colleges become the centre where the matters of the training of church leaders in the ACK would be co-coordinated from. This College would act as the main Campus while the other Colleges would form other Campuses. All these Colleges with their resources put together would form an Anglican University to offer both degrees and diplomas in theology as well as in other areas. This would be organized in such a way that if St.Andrew's, Kabare is the main Campus of the "ACK University", it would offer degrees in theology as well as theological diplomas and certificates, while the remaining colleges would offer degrees and diplomas in other areas. For instance, Berea campus in Nakuru would offer training in agriculture, St Philip's, Maseno Campus which is near Maseno University would offer training in education and other humanities as well as social sciences, St Paul's campus in Kapsabet in conjunction with Moi university and Moi teaching and referral hospital would offer courses in medicine and related disciplines, and Bishop Hannington, Mombasa campus would offer Islamic studies as well as tourism courses. Bishop Hannington in conjunction with St.Luke's Hospital, which is an ACK institution, could still offer medicine-related courses. The same would happen between St.Philip's, Maseno and the ACK Maseno Mission Hospital at Maseno. Carlile College in Nairobi would continue training Anglican evangelists and also teach business courses. Secular courses are important in that many students would be attracted to the "ACK University" and the issue of finances would be solved abruptly. It would be an ideal way

of becoming a self-supporting Church. Establishing such a University would not cost the ACK as much money as some resources such as land, buildings, some income generating projects, libraries, vehicles, personnel, finances, students, and other facilities are already there.

**9.3.4** Target some of the well-educated young people and train them as church leaders. These are particularly people who have some secular training from other colleges and Universities. Theological training can become a post-graduate course whereby those intending to join the ACK Provincial Theological Colleges to be trained as church leaders should have degrees and/or diplomas in other fields. This would ensure that only academically qualified people join the Church ministry. If the Church decides to consider secondary school leavers, then the minimum entry qualifications should be similar to those required by the Public Universities and other tertiary colleges. This would solve the current problem in the ACK whereby the people whom the clergy are expected to serve are more academically qualified than the clergy themselves. This would develop the ACK to be a self-theologizing Church.

**9.3.5** Improve terms and conditions of service for all church workers including clergy and lecturers in theological colleges. The ACK provincial terms of service should be revised continuously to match the terms of service in other sectors such as in the government ministries and parastatals, non-governmental organizations, and Para-church organizations. Where possible, the ACK should pay her workers better than these other organizations. This would attract more qualified people in terms of academics and experience to the Church ministry, and the ACK would have qualified people involved in mission. In this way, the Church (ACK) would become self-theologizing. Poor terms and conditions of service discourage the most qualified people from serving in the Church on full-time basis. If some parishes or congregations are not able to pay their pastors, then such pastors should be withdrawn and taken to parishes that are able to pay. Alternatively, it would serve better to merge parishes that are unable to pay their pastors so that they are

served by one pastor whom they can together pay well. This would be an ideal way of developing to be a self-supporting Church. There is no need of training more pastors if the ACK is not able to retain them.

**9.3.6** The curriculum used in the ACK Provincial Theological Colleges should be designed in such a way that it is relevant and addresses the current issues affecting Kenyan society. The curriculum should produce pastors/clergy who are wholly trained for holistic ministry and mission. The success in mission today depends much on the capability of the Church to be self-theologizing. The current society needs church leaders who are well-versed in all spheres of life whether social, political, religious or economic. The Church needs good managers and the curriculum should provide this. Training for mission calls for a curriculum which enables the students to develop leadership skills which will help them to lead the Church when they complete their theological training. There is need of a contextualized curriculum in the ACK Provincial Theological Colleges as a way of developing the ACK to be self-theologizing.

**9.3.7** TEE as a model to train Lay church leaders for mission in the ACK should be prioritized by all parishes, dioceses and the Province. The ACK leadership should be committed to the promotion of TEE at all Church levels. It is equally important that all the ACK Dioceses observe the rule that no one should be licensed as a lay leader in the ACK without first undertaking some theological training through TEE keenly. This would ensure that all those aspiring to be Church leaders in the ACK, whether clergy or laity, have some theological knowledge.

**9.3.8** The ACK should provide opportunities to her clergy for further theological training. She needs more graduates than she presently has if she has a vision of serving the rapidly growing Kenyan society in the twenty-first century with the new challenges and needs. The only 253 theological graduates that the ACK has are not enough to effectively serve her today (see chapter 2, table A4, keys 4, 5, 6&7). Many clergy who hold diplomas in

theology need to be assisted to register for degree programmes in recognized institutions. Those with Masters degrees in theology and are either serving in parishes, in institutions as chaplains or as lecturers in the Provincial Colleges should be assisted and encouraged to pursue doctoral studies. This ensures that the ACK has personnel to assist her develop into a self-theologizing Church.

**9.3.9** Just as it is in the other mainline churches such as the Methodist Church of Kenya (MCK) and the Presbyterian Church of East Africa (PCEA), the ACK's constitution should be framed in such a way that those aspiring for top church leadership positions, for instance, Bishops should have certain academic qualifications. It would be for the benefit of the Church, if for example, it is stipulated that for one to become a Bishop, he/she should at least have a minimum academic qualification of at least a first degree in theology. This would ensure that only well-theologically grounded people are entrusted with the work of leading the Church which is becoming complex day by day as the society goes through a rapid social change. A self-propagating Church needs to ensure that those engaged in mission are qualified for the job. That is why Jesus had to train his disciples first.

**9.3.10** Church leaders should be encouraged to continue learning even after the completion of their training in the theological colleges. Training of church leaders in the ACK should not end with their completion of theological studies in the colleges but should rather be a continuous process. Learning does not end by successfully completing theological training in the colleges, but it is rather a life-long occupation. It is therefore important that church leaders including bishops, clergy and laity are encouraged to build their capacity by continuous learning. Refresher courses, seminars and other post-college trainings serve as good avenues introducing to the trainees (church leaders) new vistas of equipping them for the mission and service of the Church. A Church leader entrusted with the responsibility of leading the Church in the twenty-first century must keep abreast with training if he/she hopes to remain relevant in his/her mission.

**9.3.11** The ACK should employ new training models. The most common training models in the ACK are that of residential training whereby the students stay in the Provincial Colleges for a period of three years, and the TEE where theological training is carried on by extension. While these models are important they do not serve all people as some may not be able to join theological colleges on full-time bases due to other commitments such as jobs and families. On the other hand, residential training is very expensive as the student has to pay for both boarding and tuition facilities. While TEE is easily accessible and convenient to many people, it trains leaders at very low academic levels. Presently, TEE in the ACK offers training at only Parish and Certificate levels. This means that the church leaders wanting to pursue theological training at diploma and degree levels cannot study through TEE. To counter these challenges, other training models which are more convenient and reliable as well as affordable can be employed in the ACK. These include models such as Distance Learning, E-learning and Part-time training. The curriculum of the ACK Provincial Theological Colleges need to be designed in such a way that it allows some church leaders to acquire their theological training through distance learning programmes, e-learning or part-time programmes, even if it means attending classes over the weekends or in the evenings. This will enable many church leaders to acquire theological training at all levels whether at the diploma or degree level at a lower cost.

**9.3.12** The ACK should promote training in tent-making ministry. Tent-makers are ordained church workers who are professionals in other areas and work on full-time basis in other places, but serve the Church on part-time basis. They are clergy who are not in the Church's pay roll, hence not paid by the Church. They freely offer themselves for the service and mission of the Church. The importance of this kind of ministry is that most of these clergy have special skills in other fields which most of the full-time clergy do not have. If they are well utilized, these skills can help the Church a lot. It is also easier for the Church to retain tent makers as they do not incur many expenses since they require no stipend. The ACK should consider the challenge whereby she has very few

clergy engaged in mission, yet she is currently encountering a tremendous growth. These tent makers could be trained in the Provincial Theological Colleges either through the models proposed in 9.3.11 (see above) or through TEE.



## **CHAPTER TEN**

### **CONCLUSIONS**

The Anglican Church was started in Kenya in 1844 by the CMS missionaries although it has not developed fully in line with the “four-selves” mission strategy of self-governance, self-support, self-propagation and self-theologizing. The theological training of its church leaders is greatly flawed because the ACK Provincial Theological Colleges are not self-sustaining due to low enrollment, failure of the students and the sponsoring dioceses to pay their fees on time, and over-reliance on donor funds. Some of these colleges rely on expatriates for leadership and tutelage. In spite of the fact that formal leadership training in the ACK has been going on since 1885, this has not helped it to develop into a self-governing, self-supporting, self-propagating, and self-theologizing Church or even develop relevant and viable theological training systems.

The ACK is growing twice as much as the country’s population growth at the rate of about 6.7 per cent per annum, yet there are no enough leaders to lead it.<sup>1</sup> The Church with a membership of about 3,711,890 Christians is served by only 1,555 clergy. Such a Church cannot claim to be self-propagating. On top of this, even the few clergy serving in the ACK are poorly trained (see Chapter 2). The curriculum used in the ACK Provincial Theological Colleges to prepare church leaders for ministry and mission is uncontextualised and therefore produces church leaders who are not relevant to the modern Kenyan society. This affects the self-theologizing nature of the Church, as the church leaders are unable to apply the Gospel’s message of salvation to the various life situations of the Kenyan people (see Chapter 4). The ACK is also not able to enumerate its leaders adequately with the consequence that it cannot retain some of its well-trained clergy. This has affected the Church in that it fails to attract qualified personnel into the ministry. The academically qualified young people prefer secular institutions to the ACK Provincial Theological colleges (see Chapter 7). The failure of the ACK to prioritize its theological training has greatly affected its mission as theology and mission are

inseparable entities (see Chapter 8). For the ACK to train and retain church leaders (clergy and laity) in adequate numbers to cope with its numerical growth, new strategies will be needed to consolidate the training facilities and resources in accordance with the findings of this research (see Chapter 9).

The unfinished agenda or areas for further research in this study include gender participation. For instance, this research discusses the growth of the ACK in terms of general membership regardless of the males and females. It is important that a research is conducted on the growth of the ACK in terms of gender so that we are able to know whether the tremendous growth of the ACK is brought about by either an increase of men or women. Also concerning the clergy currently serving in the ACK, this study only looks at them generally. We need to know how many women and men are serving as clergy in the ACK and what impact this has had on the mission of the Church. A research also needs to be carried on the age of the ACK Christians and the clergy. Is the membership of the ACK mainly comprised of the young or old people? Are the majority of clergy mainly young or old people? We also need to know the income level of the ACK members. Are the majority rich or poor people? It is important that a research is undertaken on the professional profile of the members of the ACK. The ACK is experiencing a rapid growth, but is this growth rampant in the rural or the urban areas? This is an interesting area to research on. It is important to look at the ecumenical participation in theological training. There is need to assess the theological colleges of other denominations such as the Catholic Church, MCK, PCEA, and AIC in relation to the ACK Provincial Colleges so as to find out whether they face the same challenges as the ACK or are different. The growth rate of these churches is also necessary.

## NOTES

1. In the year 2007 the Kenya's population growth was 2.4 per cent. During this time the ACK grew at the rate of 6.7 percent.

# **BIBLIOGRAPHY**

## **1. ARCHIVAL SOURCES**

### **a) The Church Missionary Society (CMS) Archives, Nairobi.**

The CMS Archives, Nairobi contains vast material on the Anglican Church of Kenya, especially in its initial years of establishment. There is a wide range of material relevant to this study, particularly the material touching on the training of African Church leaders in the early Anglican Church in Kenya (then CMS). Some of the documents relevant to this study were:

- i) Annual letters sent by individual missionaries in East Africa to the CMS headquarters in London reporting their progress and experiences.
- ii) Reports of the missionaries in charge of the mission centres in Kenya to the CMS headquarters in London.
- iii) Minutes of the meetings of the CMS Executive committee held between 1888 and 1960.
- iv) Some files containing information on the staff and students of the CMS Divinity School, particularly between 1900 and 1930 before it was transferred from Frere Town to Limuru.
- v) CMS Proceedings 1900 -1960.

### **b) The Anglican Church of Kenya (ACK) Archives, Nairobi.**

The ACK Archives in Nairobi provided a variety of material used in this research. Some of the documents in ACK Archives assessed were:

- i) Letters of the Missionaries in charge of the CMS Divinity School to the CMS Headquarters in London. These were mainly from the staff teaching at the Divinity school and the principals.
- ii) Reports of the Principals of the CMS Divinity School to the CMS London. In these reports they reported the progress made by the divinity school in training African Leaders.
- iii) Files in the CMS Divinity School showing the student enrolment from 1900-1930 before it was transferred from Frere Town to Limuru and from 1930 to 1963 when it was transferred.
- iv) Registers and files showing the total Anglican Membership population in Kenya between 1900 and 1994. These show the total Anglican Christians in successive years as well as the number of ordained clergy in the Anglican Church in Kenya since 1900

to around 1994. In 1994, Rev. Dr. Emil Chandran, the former head of ACK Provincial Unit of Research, conducted an intensive research on the Anglican Church growth in Kenya and some of his findings are found in ACK Archives , Nairobi. These have been very useful in this study.

- v) Minutes of the board of governors of the Divinity School especially after 1930 when it was transferred to Limuru.
- vi) Files showing the status of ACK theological colleges which were mainly started after 1963 when Kenya gained its political independence. These files are particularly assessed up to 1988 when these colleges were reduced from **nine** to **five** provincial theological colleges by Bishop Nzimbi Commission on regionalization of CPK Bible colleges.
- vii) Minutes of the meetings of the provincial Board of theological education (PBTE) held between 1980 and 2007.

c) St. Paul's United Theological College (SPUCT), LIMURU Archives.

Some of the documents available at St. Paul's United Theological College's Archives relevant in this study were:

- i) The College Council (CC) minutes of the meetings held between 1960 and 1990. These minutes explain the situation of St. Paul's united theological college in the post-independence era.
- ii) Students' Registers 1900-1960.

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Kariuki, R 2007. Interviewed by the author on 12 February. Kabare.

Kibaara, B 2007. Interviewed by the Author on 15 May. Carlile College , Nairobi.

Kibiti, A 2007. Interviewed by the Author on 12 February. Kabare.

Kithinji, G 2007. Interviewed by the Author on 8 August. Mitunguu, Meru.

Macharia, D 2007. Interviewed by the Author 15 May. Carlile College, Nairobi.

Mbati, G 2007. Interviewed by the Author on 17 October. Kakamega

Mbogo, J 2007. Interviewed by the Author on 12 February. Kabare.

Merified, M 2007. Interviewed by the Author on 2 July . Trinity College, Nairobi.

Miano, J 2007. Interviewed by the Author on 3 March, Murang'a.

Micheni, S 2007. Interviewed by the Author on 4 April. Meru.

Mugambi, JNK 2006. Oral discussion with the Author on 29 November. Nairobi.

Mulwa, C 2007. Interviewed by the Author on 10, May. Carlile College, Nairobi.

Muramba, J 2007. Interviewed by the Author on 20 June .Mombasa.

Murianki, R 2007. Interviewed by the Author 16 February. Chogoria, Meru.

Muthungu, B 2007. Interviewed by the Author on 16 February. Chogoria, Meru.

Mwama, P 2007. Interviewed by the Author on 20 June. Mombasa.

Mwangangi, S 2007. Interviewed by the Author on 2 July . Trinity College, Nairobi.

Mwangi, C 2007. Interviewed by the Author on 3 March. Murang'a

Mwangi, P 2006. Interviewed by the Author on 19 November. Carlile College, Nairobi.

Mwenda, J 2007. Interviewed by the Author on 4 August. Maua, Meru.

Mwendwa C 2007. Interviewed by the Author on 17 February, Meru.

Ndungu, N 2006. Interviewed by the Author on 21 November . Nairobi.

Njoroge, M 2007. Interviewed by the Author on 12 February. Kabare.

Nyandaro, M 2007. Interviewed by the Author on 18 May. Eldoret.

Nyende, P 2007. Interviewed by the Author on 10 September. Carlile College, Nairobi.

Nzimbi, B 2006. Interviewed by the Author on 13 November. Nairobi.

Ogendi, J 2007. Interviewed by the Author on 15 August Kisumu.

Olube, L 2007. Interviewed by the Author on 28 June . Nairobi.

Onyango, E 2007. Interviewed by the Author on 25 April. Limuru.

Oriedo, S 2007. Interviewed by the Author on 14 October, Nairobi.

Orodho, B 2007. Interviewed by the Author on 15 August. Kisumu.

Ouma, A 2007. Interviewed by the Author on 16 August. Maseno.

Rukunga, D 2007. Interviewed by the Author on 18 February. Meru.

Saurey, C 2007. Interviewed by the Author on 19 May. Eldoret.

Thumi, O 2007. Interviewed by the Author on 21 March. Kahuhio, Kiambu.

Wanjiru, P 2007. Interviewed by the Author on 10 May Carlile College , Nairobi.

Waruguru, P 2007. Interviewed by the Author on 10 May. Carlile College, Nairobi.

Waqo, W 2006. Interviewed by the Author on 5 March . Nairobi.

Wega, JP 2007., Interviewed by the Author on 27 April. Siakago.

Williams , D 2007. Interviewed by the Author on 26 July. Carlile College, Nairobi.

## APPENDICES

### Appendix I

#### **ACK DIOCESAN STATISTICAL INFORMATION FORM FOR THE YEAR 2007 (To be filled by the Bishops or the Administrative secretaries)**

##### **Part A**

##### **1. Name of the Diocese**

Date of establishment under the current name.....

Give a brief history of the Diocese.

.....  
.....  
.....  
.....  
.....

##### **2. Membership**

- i) Number of parishes in the year of establishment (.....)
- ii) Number of parishes by 2007  
(.....)
- iii) Number of clergy in the year of establishment (.....)
- iv) Number of clergy by 2007  
(.....)
- v) Number of Christians in the year of establishment  
(.....)
- vi) Number of Christians in 2007  
(.....)
- vii) Number of Archdeaconries in 2007  
(.....)

- viii) Number of Deaneries in 2007 (.....)
- ix) Number of permanent Church buildings in 2007 (.....)
- 3. Total Adults in 2007 (18 years and above)
  - (.....)
  - a) Total communicants Men (.....) Women (.....)
  - b) Total Baptized (not confirmed) Men (.....) Women (.....)
- 4. Total number of youth (KAYO) members (12- 30 years)
  - a) Total communicants Men (.....) Women (.....)
  - b) Total Baptized (not confirmed) Men (.....) Women (.....)
  - c) Undergoing catechism class Men (.....) Women (.....)
- 5. Children (0-11 Years) (.....) Men (.....) Women (.....)
- 6. Total confirmations in 2006 Men (.....) Women (.....)
- 7. Total Baptisms conducted in 2006 Men (.....) Women (.....)
- 8. Total marriages in 2006 (.....)
  - a) Between Anglican and Anglican spouses (.....)
  - b) Between Anglican and spouses from other denominations (.....)
  - c) Where the husband is an Anglican (.....)
  - d) Where the wife is an Anglican (.....)
- 9. Total Burials in 2006 Men (.....) Women (.....)
- 10. Total birth in 2006 Men (.....) Women (.....)
- 11. Total members received from other denominations in 2006 (.....)
  - Men (.....) Women (.....)
- 12. Departments
  - i) Total enrolled Mothers Union members (.....)
  - ii) Total enrolled KAMA members (.....)
  - iii) Total enrolled Boys and Girls brigade (.....)
    - a) Boys Brigade (.....)
    - b) Girls Brigade (.....)
  - iv) Others (specify) .....

## **PART B**

### **Diocesan Staff and qualifications**

#### **A. Deacons**

- |   |             |               |
|---|-------------|---------------|
| 1. Total Deacons with no theological training   | Men (.....) | Women (.....) |
| 2. Total Deacons with certificates in Theology  | Men (.....) | Women (.....) |
| 3. Total Deacons with Diploma in Theology       | Men (.....) | Women (.....) |
| 4. Total Deacons with first Degree in Theology  | Men (.....) | Women (.....) |
| 5. Total Deacons with two degrees in Theology   | Men (.....) | Women (.....) |
| 6. Total Deacons with three degrees (doctorate) | Men (.....) | Women (.....) |
| 7. Any other qualifications (specify).....      |             |               |

#### **B. Priests**

- |   |             |               |
|---|-------------|---------------|
| 1. Total Priests with no Theological training   | Men (.....) | Women (.....) |
| 2. Total priests with Certificate in Theology   | Men (.....) | Women (.....) |
| 3. Total priests with Diploma in Theology   | Men (.....) | Women (.....) |
| 4. Total priests with a first degree in Theology  | Men (.....) | Women (.....) |
| 5. Total Priests with two degrees in theology (Masters)   | Men (.....) | Women (.....) |
| 6. Total priests with three degrees in Theology (Doctorate)   | Men (.....) | Women (.....) |
| 7. Priests trained in other areas but have basic Theological training e.g. Bsc, Bed Bcom etc.....   |             |               |
|   | Men (.....) | Women (.....) |
| 8. Priests trained in the Diocese but seconded to work in other areas e.g. Theological colleges, chaplains, Para-church organizations, other Dioceses etc |             |               |
|   | Men (.....) | Women (.....) |
| i) With certificate in theology   | (.....)     |               |
| ii) With Diplomas in theology   | (.....)     |               |
| iii) With first degree in theology  | (.....)     |               |
| iv) With two degrees in theology  | (.....)     |               |
| v) With three degrees in theology   | (.....)     |               |
| 9. i) Total Priests between ages 18-35 years.   | Men (.....) | Women (.....) |

- ii) Total priests between ages 36-55 years. Men (.....) Women (.....)
- iii) Total priests between ages 56-65 Years. Men (.....) Women (.....)
- iv) Retired clergy serving on contract after 65 years .Men (.....) Women (.....)

#### **Auxiliary Personnel in the Diocese**

- 1. Church Army Captains .....Laity (.....) Ordained (.....)
- 2. Church Army Sisters .....Laity (.....) Ordained (.....)
- 3. Missioners .....Laity (.....) Ordained (.....)
- 4. Total Administrative Lay Personnel in the Diocesan Office. Men (.....) Women (.....)
  - i) Accountants (.....)
  - ii) Secretaries (.....)
  - iii) Accounts clerk (.....)
  - iv) Departmental heads (.....)
  - v) General staff (.....)
  - vi) Watchmen /women (.....)
  - vii) Support staff (.....)
  - viii) Others (specify) (.....)

## Part C

### Students under theological training

#### A. Students under training locally

	College name/ University	Number of students	Level of training pursued
1		Years 1 (...) Men (....) Women (....) Years 2 (...) Men (....) Women (....) Years 3 (...) Men (....) Women (....) Years 4 (...) Men (....) Women (....)	Certificates (....) Diploma (....) First Degree (....) Masters (....) Doctorate (....)
2			
3			
4			

NB: Kindly show all the colleges where you have students in training, their years of study and the level of training e.g. Diploma

#### B. Students under training abroad.

	Name of College and country	Number of students	Degree Programme pursued
1			
2			
3			
4			
5			



### **C. Students completed training awaiting Ordination.**

1. With Certificates in theology (.....) Men (...) Women (....)
2. With Diploma in theology (.....) Men (...) Women (....)
3. With a first degree in Theology (.....) Men (...) Women (....)
4. With two degrees in Theology (.....) Men (...) Women (....)
5. With three degrees in Theology (.....) Men (...) Women (....)

### **Part D**

#### **4. Finances**

- a. Estimated (budgeted) income in year 2006 Ksh.....
- b. Revenue (Actual amount) received in year 2006. Ksh.....
- c. Expenditure in year 2006 Ksh.....
- d. Surplus/ Deficit Ksh.....

#### **5. Diocesan Projects**

- a. Guest Houses (.....)
- b. Bookshops (.....)
- c. Bible Colleges (.....)
- d. Hospitals (.....)
- e. Dispensaries/ Health Centers (.....)
- f. Nursery schools (.....)
- g. Private Secondary Schools (.....)
- h. Private Primary Schools (.....)
- i. ACK sponsored Teachers' Training Colleges (.....)
- j. ACK Sponsored Technical schools/ Polytechnics (.....)
- k. Computer Colleges (.....)

**6. Year 2007 Priorities**

Briefly list down three priority projects/activities your Diocese is engaged in

- a. ....  
.....
- b. ....  
.....
- c. ....  
.....

Diocesan bishop .....Date .....

Deadline: Kindly complete this form and return it by 30<sup>th</sup> May 2007 to:

The Rev.Dickson Nkonge Kagema

ACK Hospital Chaplaincy

P.O Box 20893 KNH-00202

Nairobi.

## Appendix II QUESTIONNAIRES

### a). QUESTIONNAIRE ADMINISTERED TO THE ACK BISHOPS

#### 1. Personal Information

a) Name\_\_\_\_\_

b) Age\_\_\_\_\_

c) Date of consecration \_\_\_\_\_

#### 2. What is your feeling on the training of ordained church personnel in ACK? (tick the appropriate)

Very Necessary ☐

Necessary ☐

Not necessary ☐

No opinion ☐

#### 3. Does ACK take the training of its clergy seriously?

Very Seriously ☐

Seriously ☐

Not seriously ☐

No opinion ☐

#### 4. a) Which theological colleges do you mainly sponsor your students for training?

St. Andrews, Kabare ☐

Berea, Nakuru ☐

St. Paul's, Kapsabet ☐

Bishop Hannington, Mombasa ☐

St. Philips, Maseno ☐

Carlile College, Nairobi ☐

St. Pauls Limuru ☐

Others (specify) ☐

b) Why do you mainly prefer these college(s)?

- ☐ They are near
- ☐ They are cheaper
- ☐ Have a higher qualify of training
- ☐ Are not very strict in demanding for fees
- ☐ Are within my region
- ☐ No opinion
- ☐ Others (specify)

5. Who pays fees for students in pastoral training in your diocese?

- ☐ Diocese
- ☐ Students pay for their own total fees
- ☐ Students pay a certain percentage and the diocese pays the rest
- ☐ Respective parishes/ congregations where the student comes from
- ☐ Grants from abroad for scholarship
- ☐ Others (specify) .....

6. What can be done to counter the problems of fees payment in ACK Theological Colleges?

- ☐ Encourage many harambees in the dioceses to raise more money for training.
- ☐ Ask for more grants from abroad.
- ☐ Teach and encourage Christians to give more for training purposes.
- ☐ Encourage theological colleges to have generating projects/investments so as to subsidize fees.
- ☐ Train the clergy in Public and Private universities/institutions and have short ordination training courses.
- ☐ Reduce the number of colleges so that the little resources can be put together  
Utilize the distance learning mode.
- ☐ Ordain professionals in other areas and then offer them in-service pastoral courses
- ☐ Encourage Theological Education by Extension (TEE) and ordain some of the students trained through this method.
- ☐ No opinion

☐ Others (specify)\_\_\_\_\_

7. i) The curricula used in the ACK Theological Colleges are not properly designed to prepare students adequately to meet the demands or needs of the current rapidly changing society.

☐ Strongly agree

☐ Agree

☐ Disagree

☐ Strongly disagree

☐ No opinion

☐ Others (specify) \_\_\_\_\_

- ii) Which areas of the curricula need improvement?

☐ Biblical knowledge

☐ Pastoral care and counselling

☐ Communication skills

Administration/Leadership

☐ Financial management skills

☐ Public Relations

☐ Moral studies

☐ Human Resource Management

☐ Preaching

☐ Others (specify) \_\_\_\_\_

8. i) Some well-trained clergy leave the Anglican Church to work in other places

☐ Strongly agree

☐ Agree

Disagree

☐ Strongly disagree

☐ No opinion

☐ Others (specify)\_\_\_\_\_

ii) What factors mainly contribute to some clergy abandoning their Diocese /Church to work in order places?

- ☐ Disciplinary actions
- ☐ Transfers or secondments
- ☐ Search for greener pasture
- ☐ Defection to other churches
- ☐ The Church/Diocese is not able to retain those with a higher level of training  
(Particularly masters and doctorate degrees)
- ☐ Christians are not able to support the clergy financially
- ☐ No opinion
- ☐ Others (specify)\_\_\_\_\_

iii) What can be done to retain them, particularly those who leave the Church/Diocese due to economic challenges?

- ☐ Improve Terms and Conditions of Service for clergy.
- ☐ Have few but strong parishes which can support the clergy financially.
- ☐ Train few clergy, so that the Church/Diocese does not strain in paying them.
- ☐ Hire clergy on part basis.
- ☐ Train clergy who are professionals in other areas so that they do not necessarily depend on the Church for their income (Tent- making ministry)
- ☐ Ordain those with little education/low level of training as they do not require a big salary
- ☐ Emphasis on stewardship in the Church so that Christians can give more for the Church Ministry
- ☐ No opinion
- ☐ Others (specify).....

9. i) Secular institutions such as Private and Public universities, Medical Training Colleges, Teacher Training Colleges, Business Training Institutions etc, attract more academically qualified students than the ACK Provincial Theological Colleges.

- ☐ Strongly agree
- ☐ Agree
- ☐ Disagree
- ☐ Strongly disagree
- ☐ No opinion
- ☐ Others (specify)\_\_\_\_\_

- ii) What mainly contributes to this?

- ☐ Fees are higher in the ACK Theological Colleges.
- ☐ Many students feel that pastors are poorly paid.
- ☐ ACK Theological Colleges lack proper training facilities and this discourages qualified students from joining them.
- ☐ Many students, guardians and parents are not aware of the existence of the ACK Theological Colleges.
- ☐ The requirements needed to join the ACK Theological Colleges are too high e.g. age, recommendations from the parishes, family backgrounds etc.
- ☐ No opinion
- ☐ Others (specify) \_\_\_\_\_

- 10 Which are the major challenges facing pastoral training in the ACK?

- ☐ Financial Challenges
- ☐ Lack of qualified Staff to teach in the theological colleges
- ☐ Failure of the Church/Diocese to prioritize the training of its personnel
- ☐ Lack of a well designed curriculum.
- ☐ Church Politics
- ☐ Poor training facilities e.g. classrooms, dormitories
- ☐ No opinion
- ☐ Others (specify)\_\_\_\_\_

11 .What can be done to counter some of these challenges?

- ☐ Bishops and other Church leaders should be involved in designing the curricula to be used in theological colleges.
- ☐ Reduce the number of theological colleges so that resources can be put together.
- ☐ Close all theological colleges and take St. Paul's Limuru as the only Anglican Institution to train clergy at diploma degree levels
- ☐ Improve terms and conditions of service for the teaching staff so that theological colleges can attract qualified personnel to teach in them.
- ☐ Take theological training in the ACK as a post-graduate course so that only professionals in other areas can be trained and ordained in the ACK
- ☐ Utilize the distance learning mode in the theological colleges so that the training of the church leaders becomes cheaper.
- ☐ Others specify\_\_\_\_\_

12 In 1999 the PBTE appointed a commission of five people by Bishop Dr. Gideon Githiga of Thika Diocese who is also the chairperson of the provincial Board of education and training. This commission recommended that the five provincial theological be reduced to about two. The commission argued on the need for the rationalization and amalgamation of the resources in ACK. What is your view on this issue?

- ☐ Highly recommended
- ☐ Recommended
- ☐ Do not recommend
- ☐ No opinion
- ☐ Others (specify).....

13. In your own view, list and explain the major roles played by the Lay people in the ACK.



b) QUESTIONNAIRE ADMINISTERED TO CLERGY

1. Personal Information

- a) Name \_\_\_\_\_
- b) Age \_\_\_\_\_
- c) Year ordained \_\_\_\_\_
- d) Diocese \_\_\_\_\_
- e) Home parish \_\_\_\_\_
- f) Parish serving \_\_\_\_\_
- g) Position in the Church (curate/vicar/rural dean/arch/archdeacon etc)
- h) Highest level of training (Cert.Dip.Theol,  
Bth/BD,MTh/MA/STM/Dmin/DD/PhD) any other (specify)
- i) Colleges attended
  - i) \_\_\_\_\_
  - ii) \_\_\_\_\_
  - iii) \_\_\_\_\_
- j) Who paid for your pastoral / theological training?
  - ☐ Diocese
  - ☐ Local donations from parishes, congregations, individuals etc  
Parents/guardians
  - ☐ Raised fees through harambees
  - ☐ Part of fees paid by the Diocese while I raised the remaining balance
  - ☐ Grants from abroad
  - ☐ Others (specify).....

2. In your view does the ACK take the training of clergy seriously?

- ☐ Very seriously
- ☐ Seriously
- ☐ Not seriously

- ☐ Less seriously
- ☐ No opinion
3. What in your view are the major challenges facing pastoral training in the ACK?
- ☐ Financial Challenges
- ☐ Failure of the Church/ Diocese to prioritize the training of its Personnel
- ☐ Lack of a well-designed curriculum in the theological colleges
- ☐ Lack of other facilities e.g. land, Classrooms dormitories etc
- ☐ Lack of qualified young people willing to be trained as pastors
- ☐ Others (specify) \_\_\_\_\_
4. i) The curricula used in the ACK Theological Colleges are not properly designed to prepare the students adequately to meet the demands/needs of the rapidly changing society.
- ☐ Strongly agree
- ☐ Agree
- ☐ Disagree
- ☐ Strongly disagree
- ☐ No opinion
- ☐ Others (specify) \_\_\_\_\_
- ii) Which areas of the curricula need to be improved to make the pastoral training in the ACK more effective?
- ☐ Biblical knowledge
- ☐ Pastoral care and counselling
- ☐ Communication skills
- ☐ Administration/leadership
- ☐ Financial management
- ☐ Moral theology
- ☐ Leadership/administration
- ☐ Human Resource Management

- ☐ Public Relations
- ☐ Preaching
- ☐ Others (specify)\_\_\_\_\_

5. i) Some of the well trained clergy leave the Church ministry in the Anglican Church to work in other places.

- ☐ Strongly agree
- ☐ Agree
- ☐ Disagree
- ☐ Strongly disagree
- ☐ No opinion

ii) What factors mainly contribute to some of the well-trained clergy abandoning their full-time ministerial vocation to work in other places?

- ☐ Disciplinary actions
- ☐ Transfers or secondments
- ☐ Search for greener pastures
- ☐ Defection to other churches
- ☐ The Church is not able to retain those with a higher level of training.
- ☐ Poor terms and conditions of service
- ☐ Others (specify)\_\_\_\_\_

iii) Given option to choose where would you like to serve/work?

- ☐ In the parish setting
- ☐ In institutions as a chaplain
- ☐ In the theological colleges as a tutor/ teacher
- ☐ In any secular institution other than the church
- ☐ In business

- ☐ In Para-church organizations
- ☐ In the Diocesan office (departmental head)
- ☐ No opinion
- ☐ Others (specify) \_\_\_\_\_

iv) Which factors did you mainly consider when making your choice?

- ☐ Good terms of service
- ☐ Frequent monthly salary
- ☐ More satisfying job
- ☐ Less strenuous job
- ☐ Others specify \_\_\_\_\_

6. What do you suggest can be done to retain some of the well trained clergy who abandon their full-time Church Ministry in the ACK/Dioceses to work in other places (particularly those who leave due to economic hardships)

- ☐ Improve terms and conditions of service for clergy.
- ☐ Have a few numbers of dioceses /parishes but which are able to support their workers financially.
- ☐ Hire clergy on part-time basis so that they are free to do other things to generate income to support them.
- ☐ Encourage tent-making so that the Church can ordain clergy who are professionals in other areas and who will not require a lot of financial support from the Church.
- ☐ Ordain those with little education/low level of pastoral training as they do not require a big pay.
- ☐ Emphasis on Stewardship so that the Christians can give more for the ministry
- ☐ No opinion
- ☐ Others (specify) \_\_\_\_\_

7. i) Secular institutions such as private and public universities, medical training colleges, business training institutions etc, attract more academically qualified students than the ACK Theological Colleges.

- ☐ Strongly agree
- ☐ Agree
- ☐ Disagree
- ☐ Strongly disagree
- ☐ No opinion
- ☐ Others (specify)\_\_\_\_\_

ii) What mainly contributes to this?

- ☐ Fees are higher in theological colleges.
- ☐ Many students feel that pastors are poorly paid.
- ☐ ACK Theological Colleges lack proper training facilities.
- ☐ The requirements for joining the ACK Theological Colleges are too high e.g. age, recommendations from the dioceses/ parishes, background etc.
- ☐ No opinion.
- ☐ Others (specify) \_\_\_\_\_

8. in your own view list and explain the major roles played by the lay people in the ACK.

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c) QUESTIONNAIRE FOR LAY CHRISTIANS

1 .Personal Information

- a) Name \_\_\_\_\_
- b) Age \_\_\_\_\_
- c) Diocese (Those serving in more than one dioceses should state their home diocese)
- d) Parish\_\_\_\_\_
- e) Profession\_\_\_\_\_
- f) Position in the church e.g. lay leaders, evangelist, church elder, member, others (specify)\_\_\_\_\_
- g) Place of work\_\_\_\_\_

2. In your own view is the training of clergy and other church leaders in ACK necessary?

- ☐ Very necessary
- ☐ Necessary
- ☐ Not necessary
- ☐ No opinion

3. Generally how would you rank the performance of the ACK clergy in terms of pastoral and administrative effectiveness in their respective parishes and other working places?

- ☐ Very effective
- ☐ Fairly effective
- ☐ Effective
- ☐ Not effective at all
- ☐ No opinion
- ☐ Other (specify).....

4. Which areas do you think the ACK theological colleges should emphasize on the training curricula so as to improve the performance of clergy particularly in this century?

- ☐ Moral Theology
- ☐ Communication Skills
- ☐ Financial Management
- ☐ Leadership / Administration
- ☐ Public Relations
- ☐ Biblical Knowledge
- ☐ Pastoral Care and Counselling
- ☐ Preaching
- ☐ Human Resource Management
- ☐ Public Relations
- ☐ Others (specify)\_\_\_\_\_

- i) \_\_\_\_\_
- ii) \_\_\_\_\_
- iii) \_\_\_\_\_
- iv) \_\_\_\_\_

5. Given an option to choose, a pastor to serve you in your parish, which one would choose based on their level of training?

- ☐ One with a doctorate degree
- ☐ One with a Masters degree (Two degrees)
- ☐ One with a first degree
- ☐ One with a diploma in theology
- ☐ One with a certificate in theology
- ☐ A professional in other areas with little theological background
- ☐ A professional in other areas with no theological background
- ☐ One with no training at all
- ☐ No idea
- ☐

Others (specify) \_\_\_\_\_

ii) If you can, you may explain briefly the reason for your choice.

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6. In your own view, who do you think should play the biggest role in selecting and recommending students for pastoral training?

- ☐ The Bishops and the Pastoral Care Committee
- ☐ The Archdeaconry Council
- ☐ The Deanery Council
- ☐ The Parish
- ☐ The Congregations
- ☐ The Family
- ☐ Others (specify) \_\_\_\_\_

7. i) Some of the well trained clergy have abandoned their full- time ministerial calling in the parishes because the Christians are not able to meet their financial needs.

- ☐ Strongly agree
- ☐ Agree
- ☐ Disagree
- ☐ Strongly disagree
- ☐ No opinion
- ☐ Others (specify) \_\_\_\_\_

ii) What do you think can be done to solve this problem?

- ☐ Have few parishes which can support their pastors



- ☐ Hire pastors on part-time basis so they are free to do other things to get income
- ☐ Give pastors to only the parishes which are able to meet their financial obligations
- ☐ The ACK is weak in teaching stewardship and this should be improved
- ☐ Train just a few pastors
- ☐ Others (specify) \_\_\_\_\_

8. What do you think are the major challenges facing pastoral/theological training in ACK?

- ☐ Financial Challenges
- ☐ Failure by the Dioceses/Church to prioritize the training of the church leaders
- ☐ Lack of a well designed curricula in the theological colleges
- ☐ Lack of training facilities – Classrooms, Libraries etc
- ☐ Lack of academically qualified people to be trained as pastors
- ☐ Others (specify) \_\_\_\_\_

9. a) Explain some of the major roles played by Lay people in the ACK

.....

b) Do you think lay church leaders need any theological training? Would you take such an offer if granted? (Explain your view)

.....

.....

d) QUESTIONNAIRE FOR LECTURERS/TUTORS IN THEOLOGICAL COLLEGES

1,Personal Information

- a) Name\_\_\_\_\_
- b) Age\_\_\_\_\_
- c) Home Address\_\_\_\_\_
- d) College\_\_\_\_\_
- e) Date appointed \_\_\_\_\_
- f) Hired on
  - i) Full-Time basis
  - ii) Part-Time basis
- g) Level of education BA/BD/Bth,MA/MTh.MDiv/STM,DD,Dmin, PhD

If you are already enrolled for another course please indicates PhD (Cand), Dmin (Cand) MA (Cand) etc.

Other academic qualifications (Specify)\_\_\_\_\_

2. What can you cite as the major challenges facing pastoral training in the ACK today? (Tick as many as possible)

- ☐ Lack of financial resources for training
- ☐ Lack of stable theological institutions
- ☐ Poor terms and conditions of service for the teaching staff
- ☐ Lack of qualified students in terms of academic qualifications
- ☐ Poor training facilities
- ☐ Lack of proper planning by ACK/Theological training is not prioritized
- ☐ Others (specify)
  - i) \_\_\_\_\_
  - ii) \_\_\_\_\_
  - iii) \_\_\_\_\_
  - iv) \_\_\_\_\_

3. i) Secular institutions such as Public and Private universities, Teacher Training Colleges, Medical Training Institutions, Business Training Institutions, National Polytechnics etc, attract more qualified students in terms of academic qualifications than the ACK Theological Colleges.

- ☐ Strongly agree
- ☐ Agree
- ☐ Disagree
- ☐ Strongly disagree

- v) Why is this so?

- ☐ Pastors are poorly remunerated
- ☐ ACK Theological Colleges charge high fees
- ☐ Many people are not aware of the existence of the ACK Theological Colleges
- ☐ The requirements for joining theological colleges are too high
- ☐ Others (specify)\_\_\_\_\_

7. i) Some of well-trained clergy leave the full-time Church Ministry to work in other places.

- ☐ Strongly agree
- ☐ Agree
- ☐ Disagree
- ☐ Strongly disagree
- ☐ No opinion

- vi) What factors mainly contribute to some well trained church personnel leaving their dioceses /church to work in other places?

- ☐ Disciplinary actions
- ☐ Transfers or secondments
- ☐ Search for greener pastures
- ☐ Defection to other churches

☐ The ACK is not able to retain those with a higher level of training (e.g. Masters and Doctorates)

☐ Others (specify)\_\_\_\_\_

i. \_\_\_\_\_

ii. \_\_\_\_\_

iii. \_\_\_\_\_

iv. \_\_\_\_\_

v. \_\_\_\_\_

iii) How can these problems be addressed?

☐ Improve Terms and Conditions of Service for clergy

☐ Have few parishes which are able to support their workers financially

☐ Train clergy only to lower level as it will be easier to pay those with low education/training

☐ Hire clergy on part- time basis so that they are free to do other things to get income

☐ Ordain professionals in other areas so that they continue working in other places, while serving the church as they will require no pay (Tent making ministry)

☐ Others (specify)

i. \_\_\_\_\_

ii. \_\_\_\_\_

iii. \_\_\_\_\_

6. In your experience as a lecturer/tutor which areas do you think need to be emphasized in the curriculum used in ACK theological colleges so as to produce church leaders who are able to meet the challenges of the current rapidly changing society in this century e.g. communication skills, financial management

i. \_\_\_\_\_

ii. \_\_\_\_\_

- iii. \_\_\_\_\_
- iv. \_\_\_\_\_
- v. \_\_\_\_\_
- vi. \_\_\_\_\_
- vii. \_\_\_\_\_

7. As a person directly involved in the training of church leaders in the ACK, recommend various aspects which could be useful in the promotion of the leadership training in the ACK, so as to produce effective church leaders of the Church in this century e.g. have a good curriculum, train only students with a calling to serve the church etc

- i) \_\_\_\_\_  
—
- ii) \_\_\_\_\_  
—
- iii) \_\_\_\_\_  
—
- iv) \_\_\_\_\_  
—
- v) \_\_\_\_\_  
—
- vi) \_\_\_\_\_  
—
- vii) \_\_\_\_\_  
—

e) QUESTIONNAIRE ADMINISTERED TO COLLEGE PRINCIPALS

**1. Personal Information**

- a) Name\_\_\_\_\_
- b) Age\_\_\_\_\_
- c) College \_\_\_\_\_
- d) Diocese in which it is located \_\_\_\_\_
- e) Principals home diocese\_\_\_\_\_
- f) Level of education BA/BD/Bth,MA/MTh./STM,DD,Dmin,  
PhD\_\_\_\_\_
- g) Any other previous training e.g. teacher, nurse etc\_\_\_\_\_
- h) Year the college started\_\_\_\_\_

**2. Students enrollment**

i)

	QUALIFICATIONS					
Students	Sat for special examinations entrance	O-levels above C-	With other training	Males	Females	Total
First year						
Second year						
Third year						
<b>Total</b>						

ii) **Students and the Sponsoring Dioceses**

	<b>Dioceses</b>	<b>No. of students</b>
1.	All saints	
2.	Bungoma	
3	Eldoret	
4	Embu	
5	Kirinyaga	
6	Kitale	
7	Kitui	
8	Machakos	
9	Maseno North	
10	Maseno south	
11	Maseno west	
12	Mbeere	
13	Meru	
14	Mombasa	
15	Mt. Kenya central	
16	Mt. Kenya south	
17	Mt. Kenya west	
18	Nairobi	
19	Nakuru	
20	Nambale	
21	Nyahururu	
22	Taita Taveta	
23	Thika	
24	Bondo	
25	Butere	
26	Kajiado	
27	Katakwa	

28	Southern Nyanza	
29	Mumias/Others	
	<b>Total</b>	

**3. i) Lecturers/Tutors and their academic qualifications**

Lecturers/tutors	First degree (BA, BTh, BD)	Masters degree (2 Degrees)	D. Min	PhD	Total
Full-time					
Part-time					
Total					

**ii) Non-teaching staff**

	<b>Total</b>
Accountants/Bursars/clerks	
Secretaries	
Watchman	
Librarians	
Cooks	
Nurses	
Ground men	
Others (specify)	
<b>Total</b>	



4 i) Other resources/facilities

	<b>Total</b>
Offices	
Classrooms	
Dormitories	
Libraries	
Land 9in acres)	
Kitchen/dinning Hall	
Staff houses	
Others (specify)	

ii) Specify any other project in the College

- i. \_\_\_\_\_
- ii. \_\_\_\_\_
- iii. \_\_\_\_\_
- iv. \_\_\_\_\_

**iii) Financial resources**

Estimated yearly budget (Kshs.)	Amount of money raised in 2006 and 2007
2006	2006
2007	2007

5. Identify the major sources of finances in the College.

- ☐ Fees form sponsoring dioceses and students.
- ☐ Local donations
- ☐ Grants from abroad
- ☐ Income generating projects
- ☐ Others (specify)\_\_\_\_\_

6. What are the major challenges encountered in the running of your College?

- ☐ Sponsoring Dioceses and students do not pay their fees in time, hence financial difficulties.
- ☐ Lack of enough facilities
- ☐ Lack of enough qualified teaching staff
- ☐ Grants from abroad have reduced
- ☐ Lack of support form the Church in general.
- ☐ There are too few students and this makes it difficult to meet the estimated yearly budget.
- ☐ Others specify\_\_\_\_\_
- i. \_\_\_\_\_
- ii. \_\_\_\_\_
- iii. \_\_\_\_\_
- iv. \_\_\_\_\_

7. i) Which areas of the curricula used in the ACK Theological Colleges do you feel need to be emphasized so as to prepare students effectively for the many challenges of the rapid changing society in this century?

- ☐ Moral Theology
- ☐ Leadership / Administration
- ☐ Pastoral Care / Counselling
- ☐ Public Relations
- ☐ Communication Skills
- ☐ Biblical Knowledge

- ☐ Financial Management
- ☐ Human Resource Management
- ☐ Others (specify) \_\_\_\_\_

ii) What are you doing to effect this as a College?

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8. i) Secular training institutions e.g. Public and Private Universities, Medical Training Colleges, Teacher Training Colleges, Business Training Institutions etc, attract more qualified students in terms of academic qualifications than the ACK Theological Colleges.

- ☐ Strongly agree
- ☐ Agree
- ☐ Disagree
- ☐ Strongly disagree
- ☐ No opinion

ii) If you agree, what are the major reasons behind this?

- ☐ Many students believe that pastors are poorly remunerated
- ☐ Training in theological colleges is expensive
- ☐ The requirements of joining theological colleges are too high e.g. recommendations from parishes/dioceses, age limit e.t.c
- ☐ Others (specify) \_\_\_\_\_
  - i. \_\_\_\_\_
  - ii. \_\_\_\_\_
  - iii. \_\_\_\_\_

9. i) Which are the major challenges encountered in the training of leaders in the ACK?

- ☐ Some of the well-trained Church personnel leave the Church/Dioceses to work in other places

- ☐ Theological Colleges do not attract qualified teaching staff due to poor remuneration
- ☐ Theological Colleges are set free to attain self- reliance
- ☐ There is an over-reliance of assistance from abroad and this affects the running of the colleges greatly in case the grants are stopped or reduced.
- ☐ Others (specify)
  - i. \_\_\_\_\_
  - ii. \_\_\_\_\_
  - iii. \_\_\_\_\_

10. Are there any recommendations which you would like to make which can assist in the promotion of training of church leaders in the ACK?

- i) E.g. Colleges should start to utilize the distance learning method to make the training cheaper.
- ii) \_\_\_\_\_  
—
- iii) \_\_\_\_\_  
—
- iv) \_\_\_\_\_  
—
- v) \_\_\_\_\_  
—
- vi) \_\_\_\_\_

**f) QUESTIONNAIRE FOR THE STUDENTS IN THEOLOGICAL COLLEGES**

**1. Personal Information**

- a) Name \_\_\_\_\_
- b) Age and marital status \_\_\_\_\_
- c) College \_\_\_\_\_
- d) Diocese \_\_\_\_\_
- e) Home Parish \_\_\_\_\_
- f) Year of study \_\_\_\_\_
- g) Previous training (e.g. O-Level, P1, Dip in Business Admin. Bed)  
Specify \_\_\_\_\_
- h) Places worked before joining pastoral training \_\_\_\_\_

**2. Who sponsors your training? Who specifically pays your fees?**

- ☐ Diocese
- ☐ Parents/Guardians
- ☐ Local Parish/Congregation
- ☐ Grants from abroad
- ☐ Cost sharing between the Diocese and yourself
- ☐ Others (specify) \_\_\_\_\_

**3. Which are the major challenges that you encounter in your training?**

- ☐ Financial challenges
- ☐ Separation from spouses
- ☐ Lack of proper learning facilities in the college
- ☐ Lecturers not meeting your expectations
- ☐ Few lecturers hence subjects are not properly handled
- ☐ The course is too harsh
- ☐ Other (specify)
  - i. \_\_\_\_\_
  - ii. \_\_\_\_\_

iii. \_\_\_\_\_

4. i) What is offered in the theological colleges today is not enough to prepare students adequately for the effective future church leadership.

- ☐ Strongly agree  
☐ Agree  
☐ Disagree  
☐ Strongly disagree  
☐ No opinion  
☐ Other (specify)

i. \_\_\_\_\_

ii. \_\_\_\_\_

iii. \_\_\_\_\_

- vii) Which areas of study do you think need to be emphasized in your curricula to make you effective church leaders ready to effectively meet the challenges of church leadership in this century?

- ☐ Leadership/Administration  
☐ Financial management skills  
☐ Public Relations/communication skills  
☐ Biblical studies  
☐ Pastoral care and counseling  
☐ Moral Theology  
☐ Human Resource Management  
☐ Preaching  
☐ Others (specify)\_\_\_\_\_

i) \_\_\_\_\_

ii) \_\_\_\_\_

iii) \_\_\_\_\_

5. i) given an option to choose which ACK Theological College(s) would you like to take your training?

- ☐ Bishop Hannington, Mombasa
- ☐ St. Philips Maseno
- ☐ St. Paul's, Kapsabet
- ☐ St. Andrews, Kabare
- ☐ Berea, Nakuru
- ☐ Carlile College, Nairobi
- ☐ Others (specify)

- i. \_\_\_\_\_
- ii. \_\_\_\_\_
- iii. \_\_\_\_\_

viii) Why would you like to study in the College (s) which have you chosen?

- ☐ It is near my home
- ☐ It's cheaper
- ☐ The clergy/church leaders graduating from it are effective
- ☐ The lecturers are more qualified in terms of academic qualifications and experience
- ☐ It is not very strict in demanding for fees
- ☐ It has many facilities which make learning smoother
- ☐ No opinion
- ☐ Others (specify).....

6. i) Given an option to choose, where would you like to work/serve after the completion of your studies?

- ☐ In the parish settling as a curate/vicar
- ☐ In the institution as a chaplain
- ☐ In the theological college as a lecturer
- ☐ In the Diocesan office as a ahead of department
- ☐ In Business and serve the Church on part-time basis

☐ Employment by the government, non- governmental organizations etc, and serve the Church on part-time basis.

☐ No opinion

☐ Others (specify)\_\_\_\_\_

ii) Give reasons for your choice

☐ Terms are good

☐ It is less strenuous

☐ The Church leadership is weak

☐ Others (specify).....



g) QUESTIONNAIRE FOR K.A.Y.O MEMBERS

1. Personal Information

Name.....(optional)

Age.....

Diocese.....

Parish.....

Marital status.....

Highest level of education.....

Role played in the Church.....

Occupation if any.....

2. (i) What vocation/career would you prefer more in life

andwhy?.....

.....

(ii) Would you like to serve in the Church as Ordained full-time ChurchMinister/clergy?

Give reasons for your

answer.....

.....

(iii) Why would you prefer other professions to Church Ministry? (To be answered by those who would not like to serve as Ordained Church

Ministers).....

.....

### Appendix III-INFORMATION ON KENYA RELEVANT TO THIS STUDY

**State:** Official Name= Republic of Kenya

**Government:** Multiparty Democracy since 1992. Kenya gained independence from the British Colonization in December 1963. It is headed by an Executive President. On 27<sup>th</sup> February 2008, the President of Kenya Mwai Kibaki and the leader of opposition, Raila Odinga signed an agreement creating the post of Prime Minister and two deputy Prime Ministers following the post-election violence that rocked the country since December 2007. On 18<sup>th</sup> March 2008, Kenya's parliament amended the constitution to allow creation of the position of the Prime minister and two deputy Prime Ministers.

**Legislature:** The National Assembly consists of 210 elected members and 12 appointed members totalling to 222.

**Official Language:** English, **National language:** Kiswahili

**Cities:** Nairobi, Mombasa and Kisumu

**Area:** 582, 645 sq. Km

**Estimated total population:** 35,000,000

**Political Divisions:** Eight Provinces namely Rift Valley, Western, Nyanza, Central, Eastern, Coast, North Eastern and Nairobi. Each of these Provinces is always struggling for political influence, a situation that has caused a lot tension in this republic.

**Ethno linguistic Groups** : Kikuyu, Luo, Luhya, Kamba, Kalenjin, Kipsigis, Nandi, Tugen, Elgeyo, Marakwet, Gusii, Meru, Mijikenda, Giriama, Digo, Duruma, Somali, Turkana. Maasai, Embu, Taita, Suk (pokot), Teso, Kuria, Tharaka, Mbeere, Samburu, Sabaot, Boran and Pokomo. Others are Indo- Pakistani, Arab, European, Alien African and Jewish.

**Economic Growth** – Kenya experienced an economic growth of about 6.3% in the year 2007.

**Development Goals:** Kenya to be an industrialized country by 2030 (see Vision 2030).

## Appendix IV- LIST OF INFORMANTS

### LIST OF INFORMANTS

#### A BISHOPS

No.	NAME	DIOCESE/POSITION	DATE OF INTERVIEW	AGE	PLACE OF INTERVIEW
1	The Most Rev. Benjamin Nzimbi	Archbishop of ACK	13.11.2006	62	Nairobi
2	The Most Rev D. Gitari	Retired ACK Archbishop	3.2.2007	70	Embu
3	Rt.Rev. C Mwendwa	Bishop of Meru	17.2.2007	51	Meru
4	Rt. Rev . FrancisM.Abiero	Maseno South	29.6.2007	53	Nairobi
5	Rt.Rev.J. Kagunda	Mt. Kenya West	10.10.2007	46	Nyeri
6	Rt.Rev G.Ireri	Mbeere	4.8.2007	64	Siakago
7	Rt. Rev L.Dena	Provincial Secretary	25.7.2007	57	Nairobi.
8	Rt.Rev D. Munene	Kirinyaga	13.2.2007	59	Kutus
9	Rt.Rev Dr.G.Githiga	Thika	6.4.2006	58	Thika
10	Rt.Rev.H.Kathii	Embu	4.2.2007	58	Embu
11	Rt.Rev A.Waithaka	Mt. Kenya Central	3.3.2007	57	Murang'a
12	Rt.Rev. W.Wago	Former Provincial Secretary	5.3.2006	Deceased	Nairobi.
13	Rt.Rev.J. Kanuku	Machakos	29.6.2007	55	Nairobi
14	Rt.Rev.H.Etemesi	Retired Bishop of Butere	17.10.2007	67	Kakamega
15	Rt.Rev T. Ranji	Mt.Kenya South	15.10.2007	47	Kiambu
16	Rt.Rev.S.Oketch	Maseno North	29.6.2007	56	Nairobi
17	Rt.Rev.Thomas Kogo	Eldoret	18.5.2007	58	Eldoret
18	Bishop Lawi Imathiu	Retired Presiding Bishop M.C.K	25.9.2007	80	Meru

#### B CLERGY

No.	NAME	DIOCESE	DATE OF INTERVIEW	AGE	PLACE OF INTERVIEW	CHURCH POSITION
1	Rev.Mark Kargi	Kirinyaga	25.6.2007	35	Marsabit Mitunguu -	Study Leave
2	Rev.G.Kithinji	Meru	4.4.2007	56	Meru	Retired Vicar
3	Rev. J.Miano	Mt.Kenya Central	3.3.2007	40	Murang'a	Archdeacon
4	Rev.S.Micheni	Meru	4.4.2007	40	Meru	Archdeacon
5	Rev. J.Muramba	Mombasa	20.6.2007	59	Mombasa	Archdeacon
6	Rev.J.Mwenda	M.C.K	5.4.2007	51	Maua	M.C.K Minister

7	Rev. M. Nyandoro	Eldoret	18.5.2007	36	Eldoret	Ruraldean
8	Rev.S.Oriendo	A.C.K	14.10.2007	56	Nairobi	Provincial TEE
9	Rev.O.Thumi	Mt.Kenya East	21.3.2007	62	Kiambu	Coordinator(ACK)
10	Rev.P.Wega	Mbeere	27.3.2007	37	Siakago	Curate
11	Rev. Capt.Mulwa	Carlile College Nairibi	10.5.2007	43	Nairobi	Vicar
12	Rev.J.W.Kibi	Mt.Kenya South	21.3.2007	37	Kiambu	Missions
13	Rev. J.Mwangi	Kitui	29.6.2007	55	Nairobi	Cordinator
14	Rev.M.Wache	Kirinyaga	25.6.2007	38	Marsabit	Curate
15	Rev. P.Wagereka	Thika	6.7.2007	38	Thika	Provost
16	Rev. Catherine Karimi	Nyahururu	22.08.2007	34	Nyahururu	Vicar
17	Rev. G.Musyoka	Kitui	18.8.2007	25	Limuru	Ruraldean
18	Rev.Mercy Nyaga	Embu	4.2.2007	30	Embu	Vicar
19	Rev. Mutava Musyimi	N.C.C.K	1.7.2007	54	Nairobi	Curate
20	Canon R.Mbogo	A.C.K	1.7.2007	49	Nairobi	NCCCK General
21	Rev. Cyrus Manje	All saints cathedral	16.9.2007	50	Nairobi	Secretary
22	Ven.J.Maina	Nairobi	15.9.2007	43	Nairobi	Provincial Mission
23	Rev. J.Ochieng	All saints cathedral	16.9.2007	52	Nairobi	Cordinator
24	Rev. Ann Mbithi	Nairobi	10.5.2007	34	Nairobi	Vicar
25	Rev. D.Mzerah	Kajiado	25.8.2007	35	Kajiado	Archdeacon
26	Rev.T.Mburu	Mt.Kenya South	21.03.2007	47	Kiambu	Vicar
27	Rev. P.Manya	All saints cathedral	15.9.2007	50	Nairobi	Curate
28	Rev. H.Opiyo	Maseno South	15.8.2007	36	Kisumu	Ruraldean
29	Rev. J.Ogola	Maseno South	15.8.2007	40	Kisumu	Hospital Chaplain
30	Rev.F.Mwaura	Mt.Kenya South	21.3.2007	46	Kiambu	- Kiambu
31	Rev. G. Kaburu	Mt.Kenya South	10.5.2007	47	Nairobi	Vicar
32	Rev. E.Ochieng	Meru	8.8.2007	40	Meru	Vicar
33	Rev. Mary Murage	Kirinyaga	13.2.2007	34	Kutus	Sunday School
34	Rev. Francis Karanja	Thika	6.7.2007	36	Thika	Cordinator
35	Rev.Isabella Inyele	Katakwa	11.5.2007	29	Nairobi	KAMA coordinator
36	Rev.S. Mandali	Bungoma	3.11.2007	39	Bungoma	Vicar
37	Rev.E.Muiruri	Meru	17.2.2007	58	Meru	Ruraldean
38	Rev.CanonP.Mutiria	Meru	17.2.2007	56	Meru	Administrative
39	Rev.B.Kamau	Mt.Kenya Central	3.3.2007	26	Murang'a	Secretary
40	Rev. W. Quampicha	Kirinyaga	25.6.2007	34	Marsabit	Archdeacon
41	Canon Linus Njuki	Embu	4.2.2007	70	Embu	Vicar
42	Rev. J. Ndichu	Mt.Kenya West	4.3.2007	41	Nyeri	Retired
43	Rev. J.Kimani	Mbeere	27.4.2007	36	Siakago	Archdeacon
44	Rev.J.Makumi	Thika	6.7.2007	43	Thika	Archdeacon
45	Rev. P. Obwogi	Nakuru	21.08.2007	58	Nakuru	Vicar
46	Rev. P. Eمويت	Armed Forces	29.06.2007	45	Nairobi	Provost
47	Rev. J.Were	Nambale	29.06.2007	56	Nairobi	Chaplain
						Archdeacon

48	Rev.G. Mureithi	Mt.Kenya West	4.3..07	48	Nyeri	Vicar
49	Canon P.Karanja	All saints cathedral	30.06.07	46	Nairobi	Provost
50	Rev. J.Munga	Embu	4.2.07	39	Embu	Archdeacon
51	Rev. C.Opira	Butere	17.10.07	50	Kakamega	Vicar
52	Rev. T.Gichere	Mt.Kenya Central	3.3.07	59	Murang'a	Archdeacon
53	Rev. E.Madote	Maseno South	15.8.07	46	Kisumu	Ruraldean Administrative
54	Rev. F.Matui	Machakos	21.8.07	41	Machakos	Secretary
55	Rev.S.Tanui	Eldoret	18.05.07	43	Eldoret	Vicar
56	Rev.G.Mbati	Maseno North	17.10.07	48	Kakamega	Ruraldean
57	Rev.P. Karanja	Mt.Kenya South	21.03.07	58	Kiambu	Archdeacon
58	Rev. J.Muthomu	Meru	4.4.07	42	Meru	Vicar
59	J.Mureithi	Kirinyaga	14.2.07	40	Kerugoya	Ruraldean
60	Rev.B.Munene	Kirinyaga	14.2.07	41	Kerugoya	Ruraldean
61	Rev.W.Munene	Kirinyaga	14.2.07	41	Kerugoya	Provost
62	Rev.Fedis Kanyua	Kirinyaga	14.2.07	33	Kerugoya	CCS Worker
63	Rev. J.Weshwa	Bungoma	29.06.07	45	Nairobi	Vicar
64	Rev.D.Sankete	Kajiado	25.08.07	51	Kajiado	Ruraldean
65	Rev.S.Kathanje	Mbeere	27.4.07	48	Siakago	Archdeacon Administrative
66	Rev. S. Nduati	Thika	6.7.07	40	Thika	Secretary
67	Ven.J. Muoho	Thika	6.7.07	61	Thika	Archdeacon Retired
68	Ven.L.Warui	Mt.Kenya West	4.2.07	72	Embu	Archdeacon
69	Rev. P. Kweyu	Mumias	29.6.07	58	Nairobi	Archdeacon
70	Rev.F.Kaimuri	Meru	5.4.07	32	Meru	Vicar
71	Rev.Pamella Oloo	Southern Nyanza	16.08.07	39	HomaBay	Vicar
72	Rev. Tabitha Runji	Prisons-Meru	4.8.07	33	Meru	Chaplain Prisons
73	Rev. J.Kiraka	Nairobi	12.5.07	53	Nairobi	Curate
74	Rev. M. Muthya	Nairobi	12.5.07	42	Nairobi	Curate
75	Rev. Omil Nyinja	Bondo	30.6.07	45	Nairobi	Vicar Administrative
76	Rev. J. Mararo	Kirinyaga	13.2.07	60	Kutus	Secretary Administrative
77	Rev. J.Wainaina	Nyahururu	22.08.07	51	Nyahururu	Secretary
78	J.Odonga	Southern Nyanza	16.8.07	49	HomaBay	Ruraldean
79	Rev.P.Wambugu	Ruiru Prisons	6.7.07	34	Ruiru	Chaplain Prisons
80	Rev.Niceria Nkonge	Meru	17.2.07	39	Meru	Vicar
81	Rev.T.Otieno	Maseno South	15.08.07	44	Kisumu	Vicar
82	Rev.James Kimari	All saints cathedral	2.7.07	40	Nairobi	Curate
83	Rev.P.Macharia	Nairobi	1.7.07	45	Nairobi	Vicar
84	Rev.S.Muoko	All saints cathedral	2.7.07	49	Nairobi	Archdeacon
85	Rev.J. Wanjiku	All saints cathedral	2.7.07	32	Nairobi	Curate
86	Rev. P. Adolwa	All saints cathedral	2.7.07	36	Nairobi	Vicar Development
87	Rev.J.Karimi	Kirinyaga	13.2.07	42	Kutus	Cordinator
88	Rev. A.Okonga	All saints cathedral	2.7.07	38	Nairobi	Curate
89	Rev. J.Wanja	Meru	4.4.07	28	Meru	Curate
90	Rev.S.Kaaria	Meru	5.4.07	34	Meru	Vicar

91	Rev.A. Okonga	All saints cathedral	2.7.07	41	Nairobi	Vicar
92	Rev. J. Wanzala	Butere	17.10.07	35	Kakamega	Ruraldean
93	Rev.C.Mwaniki	Nairobi	10.5.07	49	Nairobi	Vicar
94	Rev.P. Nyaga	Mbeere	27.4.07	37	Siakago	Vicar
95	Rev. W.Matau	Meru	5.4.07	40	Meru	Archdeacon
96	Rev. J. Makumi	Thika	6.7.07	45	Thika	Vicar
97	Rev.J.Gitari	Meru	5.4.07	45	Meru	Ruraldean
98	Rev.James Kamau	Mt.Kenya Central	3.3.07	35	Murang'a	KAMA coordinator Retired Provincial Secretary
99	Ven. John Kago	Thika	26.08.2006	76	Thika	

**LAY CHURCH  
C LEADERS**

NO	NAME	DIOCESE	DATE OF INTERVIEW	AGE	PLACE OF INTERVI EW	CHURCH POSITION
1	H. Achieng	Maseno South	15.8.07	46	Kisumu	Layleader Retired M.U Diocesan Chairlady
2	Fran Etemesi	Butere	17.10.07	64	Kakamega	
3	E. Kahindi	Taita Taveta	20.06.07	39	Mombasa	PC Member Retired Church Elder
4	R. Muriangi	Meru	16.2.07	103	Chogoria	
5	P. Mwama	Mombasa	20.06.07	62	Mombasa	Layleader
6	C.Mwangi	Mt. Kenya Central	3.3.07	83	Murang'a	Retired Evangelist Synod Vice Chairman
7	B. Muthungu	Meru	16.2.07	42	Chogoria	
8	L.Olube	All Saints Cathedral	28.06.07	33	Nairobi	ACK Archives
9	D. Rukunga	Meru	18.2.07	46	Meru	Synod Secretary
10	M.Khisa	Kitale	30.7.07	52	Nairobi	Layleader
11	M. Njeru	Embu	4.2.07	48	Embu	P.C Chairman
12	J.Mwaniki	Embu	4.2.07	55	Embu	Layleader
13	Judith Odwora	South Nyanza	16.08.07	26	HomaBay	KAYO Leader
14	Anne Ominde	Nairobi	11.05.07	36	Nairobi	M.U Leader
15	Salome Nyaome	Nairobi	11.05.07	49	Nairobi	M.U Leader
16	Alice Ouma	Maseno South	15.08.07	53	Kisumu	M.U Leader
17	Ev.G.Chege	Nairobi	10.05.07	32	Nairobi	Evangelist
18	L.Thiong'o	Mt. Kenya South	21.03.07	44	Kiambu	Evangelist
19	M. Ndegwa	Thika	6.7.07	31	Thika	KAMA leader
20	James Irungu	Thika	6.7.07	48	Thika	Church Member
21	P.Adano	Kirinyaga	25.06.07	43	Marsabit	M.U Chairlady Diocesan Treasurer
22	J.Kinyua	Kirinyaga	13.2.07	57	Kutus	
23	J. Mwanza	Mombasa	20.06.07	51	Mombasa	KAMA leader Sunday School Teacher
24	D. Kariuki	Mt. Kenya South	20.03.07	29	Kabete	
25	K. Singoro	All Saints Cathedral	11.05.07	26	Nairobi	KAYO Leader
26	G. Abidha	Nairobi	10.05.07	26	Nairobi	Member
27	B. Ochunyi	Maseno North	17.10.07	23	Kakamega	KAYO Leader
28	R. Kanini	Nairobi	10.5.07	28	Nairobi	KAYO Leader
29	Gladys Ngonyo	All Saints Cathedral	13.5.07	37	Nairobi	M.U Member
30	S. Wairimu	Nairobi	11.05.07	24	Nairobi	Evangelist

31	E. Karungu	Mbeere	27.4.07	57	Siakago	Retired Evangelist
32	S. Wanjiru	Mt. Kenya West	4.3.07	43	Nyeri	M.U Leader
33	J. Muuri	Nairobi	11.05.07	46	Nairobi	Usher
34	G. Mutiria	Meru	5.4.07		Marimanti,	
35	J. Kongo	Mt. Kenya Central	5.3.07	38	Meru	Layleader
36	G.Munyua	Meru	4.4.07		Sunday School	
37	James Ngugi	Thika	6.7.07	32	Makuyu	Teacher
38	John Mwangi	Nyahururu	22.08.07	29	Meru	Brigade Teacher
39	Peter Kimotho	Nairobi	12.05.07	48	Thika	PC Vice Chairman
40	P. Warui	Mt. Kenya West	4.3.07	42	Nyahururu	Layleader
41	Rose Kariuki	Kirinyaga	14.2.07		Hospital Ministry	
42	Esther Wamaita	Nairobi	10.5.07		Leader	
43	Jane Wambui	Nairobi	10.5.07	33	Nairobi	Church Secretary
44	W. Wangari	Embu	4.2.07	34	Karatina	M.U Leader
45	Margret Ndungu	Nairobi	11.05.07	41	Kabare	M.U Leader
46	Catherine Adolwa	South Nyanza	16.08.07	27	Nairobi	KAYO Leader
47	Nam	Bondo	15.08.07	28	Nairobi	KAYO Leader
48	Odeny Apela	Maseno South	15.08.07	53	Embu	Church Elder
49	Joshua Ogutu	Maseno South	15.08.07	44	Nairobi	P.C Secretary
50	Danson Waweru	All Saints Cathedral	13.05.07		Sunday School	
51	J. Wanga	All Saints Cathedral	13.05.07	32	Homabay	Teacher
52	Jaoko Balwalwa	Bondo	15.08.07		Lay Canon/Parish	
53	Jane Waigumo	Mt. Kenya Central	3.3.07	67	Kisumu	Treasurer
54	Lucy Munywa	Thika	6.07.07	64	Kisumu	Parish Treasurer
55	S. Kimani	Mt. Kenya Central	3.3.07		Diocesan Youth	
56	Edith Wainaina	Nairobi	11.05.07	29	kisumu	Chairman
57	Naomi Wanjiru	Nairobi	11.05.07	40	Nairobi	Lay Leader
58	Norbert Onyango	Mombasa	20.06.07	29	Nairobi	KAYO Leader
59	J. Orlale	Maseno West	15.08.07	54	Kisumu	Layleader
60	Sammy Wekesa	Bungoma	3.11.07	39	Murang'a	Evangelist
61	Esther Mbugua	Thika	6.7.07	38	Thika	Church Treasurer
62	N. Muriuki	Kirinyaga	14.2.07	48	Murang'a	Church Elder
63	A. Mugendi	Machakos	28.7.07	51	Nairobi	P.C Secretary
64	Anastasia Kusero	Kajiado	25.08.07	25	Nairobi	Church Member
65	Juddy Kamau	Machakos	28.7.07	34	Mombasa	P.C Treasurer
66	Winnie Ndungu	Mt. Kenya South	21.3.07	48	Kisumu	Evangelist
67	Phyllis Mbui	Nairobi	10.05.07		P.C Vice	
68	James Masyula	Machakos	28.07.07	36	Bungoma	Chairman
69	Zipporah Asuta	Nairobi	12.05.07	52	Thika	Church Elder
70	L. Barasa	Maseno North	17.10.07	51	Kerugoya	Lay Chaplain
71	Joshua Ouko	Maseno West	29.06.07	38	Machakos	Layleader
72	Naomi Olumasai	South Nyanza	16.08.07	46	Kajiado	Layleader
				39	Machakos	Layleader
				51	Kiambu	M.U Treasurer
					Sunday School	
				53	Nairobi	Teacher
				48	Machakos	Church Elder
				32	Nairobi	KAYO Leader
				32	Kakamega	KAYO Leader
				43	Nairobi	PC Treasurer
				42	HomaBay	Layleader

73	D. Nyaga	Meru	18.2.07	75	Meru	Synod Vice Chairman
74	Jedidah Gakii	Meru	18.2.07	21	Meru	KAYO Leader
75	Peter Kiguru	Mbeere	27.4.07	29	Siakago	KAYO Leader
76	G. Abuga	South Nyanza	16.08.07	38	HomaBay	Layleader
77	A. Omwamba	Maseno North	17.10.07	47	Kakamega	Church Member
78	J. Abukutsa	Mumias	3.11.07	56	Bungoma	PC Vice Chairman
79	J. Abulo	Maseno South	15.08.07	42	Kisumu	Layleader
80	Hellen Abungu	Nakuru	21.08.07	48	Nakuru	M.U Treasurer
81	Peter Ooko	Maseno South	15.08.07	41	Kisumu	Evangelist
82	Isaac Abuor	Bungoma	3.11.07	53	Bungoma	KAMA leader
83	J. Abura	Maseno South	15.08.07	39	Kisumu	PC Secretary
84	S. Muhati	Maseno North	17.10.07	48	Kakamega	PC Member
85	A. Buyani	Butere	17.10.07	31	Kakamega	Brigade Teacher
86	C. Ouma	South Nyanza	16.08.07	52	HomaBay	M.U Leader
87	Grace Achieng	Nakuru	21.08.07	43	Nakuru	M.U Leader
88	G. Achieno	Nakuru	21.08.07	48	Nakuru	Church Elder Sunday School Teacher
89	Phyllis Achila	Maseno North	17.10.07	36	Kakamega	Teacher
90	Marie Adhambo	South Nyanza	16.08.07	28	HomaBay	Church Member
91	P. Omonde	Maseno West	15.08.07	55	Kisumu	PC Vice Chairman
92	E. Mugendi	Meru	16.2.07	30	Meru	KAYO Leader
93	O. Bariu	Meru	5.4.2007	42	Maua	Church Elder
94	W. Barimao	Eldoret	18.05.07	29	Eldoret	Evangelist
95	E. Barmosho	Eldoret	18.05.07	42	Eldoret	Layleader
96	E. Bergat	Eldoret	18.05.07	48	Eldoret	M.U Leader
97	C. Beyeto	Eldoret	18.05.07	33	Eldoret	M.U Leader
98	S. Bett	Eldoret	18.05.07	51	Eldoret	Layleader
99	J. Beyo	Maseno North	17.10.07	42	Kakamega	Layleader
100	S. Bii	Nakuru	21.08.07	37	Nakuru	Parish Treasurer
101	S. Bilindi	Butere	17.10.07	26	Kakamega	Brigade Teacher
102	J. Boit	Eldoret	18.5.07	31	Eldoret	Church Member
103	Zipporah Boiyo	Eldoret	18.5.07	51	Eldoret	M.U Leader
104	B. Bonyo	South Nyanza	16.08.07	43	HomaBay	Synod Delegate
105	B. Muhia	Machakos	28.07.07	29	Machakos	Evangelist
106	J. Bosire	Bondo	29.06.07	35	Nairobi	Parish Secretary
107	J. Njuguna	Mt.kenya Central	3.3.07	53	Murang'a	Evangelist
108	H.Ngandi	Maseno North	17.10.07	71	Kakamega	Retired Layleader
109	E. Buria	Meru	4.4.07	61	Meru	Synod Delegate
110	C. Bwagola	Kajiado	25.08.07	59	Kajiado	KAMA Leader
111	E. Njiru	Embu	4.2.07	52	Embu	Lay Leader
112	E. Chaggar	Kitale	18.5.07	63	Eldoret	Church Elder
113	Judy Changwony	Kitale	18.5.07	46	Eldoret	M.U Leader
114	Daniel Kulei	Nakuru	21.08.07	48	Nakuru	Church Elder
115	G. Wangui	Thika	7.7.07	41	Thika	M.U Secretary
116	H. Chege	Nairobi	11.05.07	33	Nairobi	Church Member
117	J. Ngahu	Mt. Kenya West	4.3.07	51	Nyeri	PC Treasurer
118	J. Wethera	Mt. Kenya Central	3.3.07	46	Murang'a	M.U Leader



119	V. Njeri	Thika	6.7.07	42	Thika	M.U Leader
120	Gladys Chegenye	Maseno West	15.8.07	59	Kisumu	M.U Leader
121	Jane Cherangai	Nakuru	21.08.07	28	Nakuru	KAYO Leader
122	T. Chelulei	Nakuru	21.08.07	36	Nakuru	Usher
123	W. Echaria	All Saints Cathedral	13.05.07	49	Nairobi	Church Elder
124	M. Eenguli	Kitui	28.7.07	34	Machakos	Evangelist
125	E. Elegwa	Bondo	16.08.07	43	HomaBay	Church Member
126	J. Emukule	Nairobi	11.05.07	39	Nairobi	Lay Leader
127	Aden Fatuma	Kirinyaga	25.06.07	50	Marsabit	Church Elder
128	G. Mugo	Embu	4.2.07	41	Embu	Lay Leader
129	G. Wainaina	Kirinyaga	14.2.07	48	Kerugoya	Church Elder
130	J. Gacau	Mt.kenya Central	3.3.07	91	Murang'a	Retired Layleader
131	Margret Fuchugo	Kitale	18.5.07	49	Eldoret	Lay Leader
132	F. Katambaya	Bungoma	29.06.07	55	Nairobi	Synod Delegate
133	J. Gacago	Mt.Kenya West	4.3.07	42	Nyeri	Parish Secretary
134	E. Wangui	Kirinyaga	14.2.07	28	Kerugoya	Evangelist
135	J. Gakahu	All Saints Cathedral	13.05.07	51	Nairobi	Church Elder
136	D. Gakere	Nairobi	10.05.07	32	Nairobi	Evangelist
137	M. Gakungu	Mt.Kenya South	21.3.07	43	Kiambu	Lay Leader
138	G. Gatende	Mt. Kenya West	4.3.07	31	Karatina	PC Treasurer
139	W. Gathenya	Mbeere	27.4.07	65	Siakago	Church Elder
140	B. Gatherere	Thika	7.7.07	39	Thika	Lay Leader
141	E. Gatheru	Thika	7.7.07	61	Thika	KAMA Leader
142	D. Gathii	Nyahururu	22.08.07	35	Nyahururu	PC Secretary
143	J Gathekia	Kirinyaga	14.2.07	56	Kerugoya	Lay Leader
144	I. Gathengera	Mt.Kenya South	21.3.07	41	Kiambu	Lay Leader
145	E. Gathenji	Mt.Kenya South	21.3.07	26	Klambu	Evangelist
146	J. Muthee	Thika	6.7.07	59	Thika	Church Elder
147	J. Gathairu	Kirinyaga	18.08.07	30	Limuru	Evangelist
148	A. Gathambu	Embu	4.2.07	39	Embu	PC Secretary
149	J. Ngugi	Thika	7.7.07	28	Thika	Usher
150	E. Ngamiya	Nairobi	11.5.07	50	Nairobi	PC Vice Chairman
151	J. Nduta	Machakos	28.7.07	56	Machakos	M.U Leader
152	W. Kuria	Mt.Kenya Central	5.3.07	63	Makuyu	KAMA Leader
153	V. Gathuo	Thika	7.7.07	28	Thika	KAYO Leader
154	P. Gitau	Kirinyaga	13.2.07	54	Kutus	KAMA Leader
155	Jane Githogo	Kirinyaga	13.2.07	45	Kutus	M.U Leader
156	Zakayo Gathii	Mt.Kenya West	4.3.07	49	Nyeri	Lay Leader

## THEOLOGICAL D LECTURERS

<b>NO.</b>	<b>NAME</b>	<b>COLLEGE</b>	<b>DATE OF INTERVIEW</b>	<b>AGE</b>	<b>PLACE OF INTERVIEW</b>
1	Rev. Dr. N.Gitonga	Kenya Methodist University	17.7.2007	58	Meru
2	Rev.R.Kariuki	St. Andrews Kabare	12.2.2007	42	Kabare
3	Ven. A. Kibiti	St. Andrews Kabare	12.2.2007	41	Kabare
4	Rev. J.Mbogo	St. Andrews Kabare	12.2.2007	60	Kabare
5	Prof.JNK Mugambi	University Of Nairobi/UNISA	29.11.2006	62	Nairobi
6	Mr.Paul Mwangi	Carlile	19.11.2006	34	Nairobi
7	Dr.N.Ndung'u	University Of Nairobi	21.11.2006	59	Nairobi
8	Dr.P.Nyende	Carlile	10.9.2007	38	Nairobi
9	Rev.S. Oriedo	Carlile	14.10.2007	54	Nairobi
10	Rev. Dr.E.Onyango	St.Pauls University	25.4.2007	50	Limuru
11	Rev.P.Waruguru	Carlile	10.5.2007	30	Nairobi
12	Rev.P. Wanjiru	Carlile	10.5.2007	40	Nairobi
13	Rev. Dr. A. Kabiru	St.Pauls University	25.4.2007	43	Limuru
14	Rev.A. Nyorsok	St.Pauls Kapsabet	19.5.2007	46	Kapsabet
15	Rev. Patience Wanzala	Carlile	13.5.2007	32	Nairobi
16	Mr. M.Kepngetich	St.Pauls Kapsabet	19.5.2007	34	Kapsabet
17	Rev. Samuel Muciri	Carlile	13.5.2007	63	Nairobi
18	Rev. S.Langat	Berea	20.8.2007	44	Berea
19	Rev.E.Otieno	St.Philip's Maseno	18.10.2007	49	Maseno
20	Rev. J.Karanja	Kenya Methodist University Bishop Hannington	17.07.2007	40	Meru
21	Rev. J.Ngimbi	Mombasa	20.06.2008	52	Mombasa
22	Rev. R.Kuria	St.Andrews	12.2.2007	39	Kabare

#### **E COLLEGE PRINCIPALS**

<b>NO</b>	<b>NAME</b>	<b>HOME DIOCESE/COUNTRY</b>	<b>COLLEGE</b>	<b>AGE</b>	<b>DATE OF INTERVIEW</b>	<b>PLACE OF INTERVIEW</b>
1	Rev. Dr. David Williams	CrossLinks	Carlile	44	26.07.07	Carlile College, Nairobi
2	Rev.C.Saurey	Eldoret	St. Pauls Kapsabet	46	19.5.07	St.Pauls, Kapsabet
3	Rev.Canon Dr.M.Njoroge	Kirinyaga	St.Andrews Kabare	54	12.2.07	Kabare
4	Prof.N.Hardison	U.S.A	St. Philip's Maseno	70	2.07.07	Trinity College, Nairobi
5	Miss.M.Merified	UK	Bishop Hannington Mombasa	68	2.07.07	Trinity College, Nairobi
6	Rev.S.Mwangangi	Nakuru	Berea	49	2.07.07	Trinity College, Nairobi

#### **F THEOLOGICAL STUDENTS**

NO.	NAME	DIOCESE	COLLEGE	AGE	YEAR OF STUDY	PLACE OF INTERVIEW	DATE OF INTERVIEW
1	J. Murithi	Thika	St.Andrews	30	2	kabere	12.2.07
2	K.Kamande	Thika	St. Andrews	24	1	kabere	12.2.07
3	E.Mbuthua	Nairobi	Carlile	28	2	Nairobi	15.5.07
4	A.Obua	Lango-uganda	Carlile	32	3	Nairobi	15.5.07
5	M.Manga	Mombasa	Carlile	29	2	Nairobi	15.5.07
6	M.Omollo	Maseno West	Carlile	39	3	Nairobi	15.5.07
7	F.Kamana	Mombasa	Carlile	32	3	Nairobi	15.5.07
8	S.Kiragu	All Saints Cathedral	Carlile	41	3	Nairobi	15.5.07
9	A Apela	Maseno South	Carlile	33	3	Nairobi	15.5.07
10	S.Ngethe	Mt. Kenya South	Carlile	39	3	Nairobi	15.5.07
11	M.Zinga	T/ Taveta	Carlile	39	3	Nairobi	15.5.07
12	R.Njeri	Mt. Kenya South	Carlile	29	2	Nairobi	15.5.07
13	M.Okello	S/Nyanza	St.Andrews	26	1	kabere	12.2.07
14	M. Nambua	T/ Taveta	Carlile	30	3	Nairobi	15.5.07
15	J. Karanja	Mt.Kenya South	Berea	41	2	Berea, Nakuru	20.08.07
16	D. Munga	Mt.Kenya South	Carlile	xxx	2	Nairobi	15.5.07
17	L.Wanjiku	All Saints Cathedral	Carlile	30	3	Nairobi	15.5.07
18	E.Solonka	Kajiado	Carlile	37	2	Nairobi	15.5.07
19	D. Macharia	All Saints Cathedral	Carlile	35	3	Nairobi	15.5.07
20	H.Nduti	Kajiado	Carlile	47	2	Nairobi	15.5.07
21	M. Wangari	Mt. Kenya South	Carlile	28	2	Nairobi	15.5.07
22	K.Goko	Nakuru	Berea	27	3	Berea, Nakuru	20.08.07
23	W.Nanga	Kajiado	Carlile	30	1	Nairobi	15.5.07
24	R.Shuruku	Mombasa	Bishop Hannington	29	3	Mombasa	20.06.07
25	B.Kibaara	All Saints Cathedral	Carlile	24	2	Nairobi	15.5.07
26	M.Muriithi	Mt Kenya West	Carlile	27	1	Nairobi	15.5.07
27	K.Sally	Eldoret	St.Pauls kapsabet	36	3	Kapsabet	19.5.07
28	N.Murugi	Embu	Carlile	21	2	Nairobi	15.5.07
29	P.Ndungu	Nakuru	Berea	29	2	Nakuru	20.8.07
30	T.Krindi	Mombasa	Bishop Hannington	36	1	Mombasa	20.6.07
31	S.Githu	Nairobi	Carlile	29	3	Nairobi	15.5.07
32	J.Njue	Embu	St.Andrews	44	2	kabare	12.2.07
33	L.Adhiambo	S/Nyanza	St.Philips, Maseno	48	2	Maseno	18.10.07
34	F.Anyango	Maseno South	St.Philips,Maseno	36	2	Maseno	18.10.07
35	N.Mgangah	Mombasa	Bishop Hannington	29	3	Mombasa	20.6.07
36	S.Murage	Mt Kenya West	Carlile	38	1	Nairobi	15.5.07
37	J.Kimathi	Meru	St.Andrews	38	2	kabare	12.2.07
38	K.Nkonge	Meru	St.Andrews	28	1	kabare	12.2.07
39	S. Njambere	Mbeere	St.Andrews	42	2	kabare	12.2.07
40	F.Mualuko	Machakos	St.Andrews	21	1	kabare	12.2.07
41	P.Kabeu	Kirinyaga	St.Andrews	24	2	kabare	12.2.07
42	C.Madihi	T/Taveta	St.Andrews	33	3	kabare	12.2.07
43	M.Maina	Mt. Kenya Central	St.Andrews	30	2	kabare	12.2.07
44	S.Muinamu	Thika	St. Andrews	37	3	kabare	12.2.07

45	C.Mbogo	Kirinyaga	St.Andrews	28	1	kabare	12.2.07
46	R.Kariuki	Mbeere	St.Andrews	24	2	kabare	12.2.07
47	A.Karoki	Kajiado	St.Andrews	25	1	kabare	12.2.07
48	F.Murithi	Kirinyaga	St. Andrews	26	2	kabare	12.2.07
49	C.Kiura	Kirinyaga	St.Andrews	26	3	kabare	12.2.07
50	S.Kamau	Thika	St.Pauls U.T.C	37	2	Limuru	25.4.07
51	S. Mwaura	Thika	St. Andrews	31	3	kabare	12.2.07
52	J.Njue	Mbeere	St.Andrews	30	3	kabare	12.2.07
53	D.Nyaga	Meru	St.Andrews	25	1	kabare	12.2.07
54	B.Murithi	Embu	St.Andrews	36	2	kabare	12.2.07
55	L.Kawira	Meru	St.Andrews	23	2	kabare	12.2.07
56	J.Wanja	Meru	St.Andrews	27	3	kabare	12.2.07
57	J.Karie	Nyahururu	Berea	38	2	Nakuru	20.08.07
58	H.Ngoroi	Embu	St.Pauls U.TC.	36	4	Limuru	25.4.07
59	N.Kenyanya	Maseno North	St.Philips Maseno	28	3	Maseno	18.10.07
60	B.Ndirangu	Nyahururu	Berea	33	2	Nakuru	20.8.07
61	R.Kikwai	Kitale	St.Pauls Kapsabet	42	3	Kapsabet	19.5.07
62	P. Nyaga	Embu	St.Pauls UTC	35	4	Limuru	25.4.07
63	K. Kanampiu	Meru	KEMU	41	3	Meru	17.7.07
64	J.Orina	Butere	NEGST	31	2	Nairobi	14.10.07
65	O.Musembi	Kitui	Dystar	28	3	Nairobi	30.5.07
66	J.Karumba	Mt. Kenya West	St.Pauls UTC	22	2	Limuru	25.4.07
67	S. Machiri	Mt. Kenya West	KEMU	26	1	Meru	17.7.07
68	B.Njuguna	Mt. Kenya Central	St.Andrews	36	1	Kabare	12.2.07
69	M.Gachoki	Kirinyaga	NEGST	26	3	Nairobi	14.10.07
70	E.Muriuki	Meru	KEMU	27	1	Meru	17.7.07
71	P.Wambua	Machakos	Dystar	29	4	Nairobi	30.5.07
72	A.Nyasika	Bungoma	St.Pauls UTC	33	3	Limuru	25.4.07
73	C.Opiyo	Bondo	St. Philips Maseno	49	3	Maseno	18.10.07
74	S. Odhiambo	Bondo	St. Philips Maseno	28	2	Maseno	18.10.07
75	J.Openda	Maseno North	St. Philips Maseno	34	3	Maseno	18.10.07
76	E.Mmbaya	Mombasa	Bishop Hannington Kenyatta	31	1	Mombasa	20.6.07
77	W. Moriasi	Bungoma	University Masinde Muriro	23	1	Kakamega	17.10.07
78	K.Onditi	South Nyanza	University Kenyatta	26	2	HomaBay	16.8.07
79	J.Mburu	Mt. Kenya Central	University	24	3	Murang'a	3.3.07
80	J.Mwaniki	Mbeere	KEMU	29	4	Meru	17.7.07
81	N. Orik	Nakuru	NEGST	32	1	Nairobi	14.10.07
82	J.Kimaiyo	Mombasa	Bp. Hannington	25	2	Mombasa	20.6.07
83	B. Eshtoli	Butere	St.Pauls UTC	33	3	Limuru	25.4.07
84	A.Munro	Machakos	St.Andrews	31	1	Kabare	12.2.07
85	L.Kibus	Katakwa	St.Pauls UTC	28	3	Limuru	25.4.07
86	W.Mugo	Mt.Kenya South	NEGST	39	2	Nairobi	14.10.07
87	J. Kangethe	Mt.Kenya South	St.Andrews	23	1	Kabare	12.2.07
88	K. Munanu	Meru	St.Andrews	26	1	Kabare	12.2.07
89	B. Kamau	Mt.Kenya Central	Unisa	26	2	Nairobi	15.5.07

90	G.Mutua	Kitui	Berea	39	2	Nakuru	20.8.07
91	H.Kiboi	Mt.Kenya West	St.Pauls UTC	27	4	Limuru	25.4.07
92	J Mutembei	Meru	St.Andrews	45	1	Kabare	12.2.07
93	Carol Adhiambo	Bondo	Carlile	34	1	Carlile	15.05.07
94	K. Nkatha	Meru	Nairobi University	26	3	Nairobi	15.10.07
95	J .Mwiti	Meru	KEMU	42	2	Meru	17.7.07
96	Rev.Kanga	Meru	KEMU	62	4	Meru	17.7.07
97	J.Kimboi	Eldoret	St.Pauls kapsabet	34	3	Eldoret	19.5.07
98	L .Karega	Meru	Egerton University	33	4	Meru	17.2.07
99	H .Mwania	Machakos	Scot University	28	2	Nairobi	15.10.07
100	J .Riungu	Mt.Kenya West	Berea	46	3	Nakuru	20.8.07

Appendix V

**THE ANGLICAN CHURCH OF KENYA TERMS OF SERVICE FOR  
CLERGY AND OTHER CHURCH WORKERS-2007**

# THE ANGLICAN CHURCH OF KENYA

## REPORT OF THE PROVINCIAL TERMS OF SERVICE COMMITTEE

*DOCUMENT 'A'*  
*Revised May, 2006*

*RECOMMENDATION ON NEW SALARY SCALES FOR  
CLERGY AND OTHER CHURCH WORKERS*

EFFECTIVE ON 01<sup>st</sup> JANUARY 2007

## INTRODUCTION

On May 12<sup>th</sup>, 2006, the Archbishop convened a meeting of the Provincial Terms of Service Committee. The objective of the meeting was to review the Schemes of Service for ACK staff. This review took place almost four years since the last one held in June 2002.

The following is a summary of the recommendations from the Committee to be presented to the Standing Committee of Synod in June 2006 for approval and implementation. The Committee is aware of the great disparity that exists within the Province in terms of ability of the various Dioceses and Church Institutions to implement the recommendations contained herein. Whilst the Committee has paid keen attention to such disparities, they believe that effective staff performance can only be ensured when staff are properly remunerated.

The implementation of these recommendations is to take effect from January 1, 2007 and needs to be done in accordance with the provisions of the Kenya Revenue Authority. Questions concerning the implementation should be directed to the respective Diocesan offices.

### 1. BASIC PRINCIPLES

The approved terms of service is based on the following principles:

- The Committee believes that listening to the context is essential in coming up with a remuneration that is competitive and is able to attract and retain qualified and competent staff. The latest records on inflation provide an average figure of 17% per annum. Whilst the Committee is aware of the perennial difficulty of paying a salary that cushions staff against inflation, it is recommended that each Institution will endeavour to do that within their financial capabilities.
- Since the last review, it is observable that a growing number of qualified clergy and laity have entered the market. As they seek to give of their best, they expect to be remunerated accordingly. It is therefore important that ACK remains committed to paying a salary that takes into account the level of qualification and experience required for various jobs. In this respect salary awards should take into account such considerations.
- The ability of many Institutions to afford the recommended pay remains a major challenge. All ACK Institutions are encouraged to continue engaging in stewardship campaigns that enhance giving. In addition, the socio-economic conditions of the majority of members is an issue that can not be ignored. To this end, the Committee encourages members to take advantage of community development initiatives currently in place including the currently promoted micro-credit programmes.
- It is important that each Institution takes performance review seriously when making salary adjustments. This should be a mutual responsibility and promotions, if any, should be based on objective staff assessments. The Standing Committee of Synod is committed to top performance and that those who do not perform should be developed to do so. Otherwise, they should be encouraged to leave the organisation.



## SUMMARY OF RECOMMENDATIONS

1. Basic minimum salary for lowest paid Church Workers:-

	<b>1997</b>	<b>1999</b>	<b>2001</b>	<b>2003</b>	<b>2007</b>	<b>Rural Areas</b>
	Kshs.2020	Kshs.2,590	Kshs 3010	Kshs.4,190	Kshs.6,285	Kshs.5,535
2. <u>Percentage of increase</u>				<u>%</u>		
Kshs 5,000/=	-	7,999/=		24%		
Kshs 8,000/=	-	9,999/=		23%		
Kshs 10,000/=	-	12,999/=		21%		
Kshs 8,000/=	-	15,999/=		20%		
Kshs 16,000/=	-	19,999/=		18%		
Kshs. 20,000/=	-	25,999/=		17%		
Kshs. 26,000/=	-	31,000/=		15%		
Kshs.32,000/=	-	42,999/=		14%		
Kshs.43,000/=	-	53,999/=		12%		
Kshs.54,000/=	-	64,999/=		11%		
Kshs 65,000/=	-	75,000/=		10%		
Above Kshs 76,000/=				9%		

3. Minimum salaries of Church Workers trained in provincial Bible Colleges or St. Paul's, Limuru for a Minimum period of three years.

	<u>1991</u>	<u>1994</u>	<u>1997</u>	<u>1999</u>	<u>2001</u>	<u>2003</u>	<u>2007</u>
Deacons/Deaconesses	1,950	2,790	3,090	3,690	4,490	5,660	7080
Priests	2,090	2,890	3,350	4,090	5,000	6,250	7,840

4. Minimum Salary for Church Army Staff trained for Minimum of Two years

	<u>1991</u>	<u>1994</u>	<u>1997</u>	<u>1999</u>	<u>2001</u>	<u>2003</u>	<u>2007</u>
Church Army	1,810	2,690	2,790	3,490	4,190	5,660	7,080

5. House allowance
- |  | <u>1991</u> | <u>1994</u> | <u>1997</u> | <u>1999</u> | <u>2001</u> | <u>2003</u> | <u>2007</u> |
|--|-------------|-------------|-------------|-------------|-------------|-------------|-------------|
|  | 25%         | 40%         | 40%         | 40%         | 40%         | 40%         | 50 %        |

6. Medical Allowance
- |         | <u>1991</u> | <u>1994</u> | <u>1997</u> | <u>1999</u> | <u>2001</u> | <u>2003</u> | <u>2007</u> |
|---------|-------------|-------------|-------------|-------------|-------------|-------------|-------------|
| Single  | 750         | 1,500/=     | 3,000/=     | 6,000/=     | 7,500/=     | 10,000/=    | 15,000      |
| Married | 1,500/=     | 3,000/=     | 6,000/=     | 10,000/=    | 15,000/=    | 20,000/=    | 30,000/=    |

## MINIMUM BASIC SALARY

In 1990 the commission advised that no church employee should be paid less than Kshs. 755/= per month. In 1994 the committee raised the minimum salary to Kshs 1070/=. In 1997 the basic salary was raised to Ksh 2020, Whereas in 1999 the basic salary was increased to Kshs 2,590/= and in the year 2001 the minimum amount was Kshs.3,090..In the year 2007 the basic salary should be Shs 5,535

Because of increasing cost of living which has adversely affected the purchasing power of workers, the Terms of Service Committee recommends that no full-time church worker should be paid less than **Kshs. 5,535 in 2007**. This being the basic minimum salary for Evangelists, Catechists, Church Teachers, Office Messengers, Groundsmen, etc.

Increments should be as below :

2. <u>Percentage of increase</u>	<u>%</u>
Kshs 5,000/= - 7,999/=	24%
Kshs 8,000/= - 9,999/=	23%
Kshs 10,000/= - 12,999/=	21%
Kshs 13,000/= - 15,999/=	20%
Kshs 16,000/= - 19,999/=	18%
Kshs. 20,000/= - 25,999/=	17%
Kshs. 26,000/= - 31,000/=	15%
Kshs.32,000/= - 42,999/=	14%
Kshs.43,000/= - 53,999/=	12%
Kshs.54,000/= - 64,999/=	11%
Kshs 65,000/= - 75,000/=	10%
Above Kshs 76,000/=	9%

## CONVERSION FORMULA

4.1 The number of years in various scales do not apply to the current employees. The number of years apply to new employees who will enter employment at the scale for YEAR 1 and go down the scale to year 20 or as applicable e.g Revd John is a Priest who has worked for 10 years and is on table 2, **Priests** currently earning Kshs 6,100/=. He cannot now argue that he should be paid the salary of the 10th year of the Revised Scale for 2007.

4.2 The following conversion Table should be used in calculating Revd John salary for 2007:-

$$6100 \times 24 / 100 = 1,464$$

$$6100 - 1,464 = 7,564$$

However, in Table 2 there is no Kshs 7,564 The next figure is Kshs 7,100/= Hence Revd John will earn Ksh7,840= in 2007

4.3 If the new salary is higher than the figure of 20 years on the new scales, the employee will be moved to the next scale.

## 5. Starting Point for New employees

	A	B	C	D	E	F	G	H	I
Church Army	7840	8160	8480	8800	9130	9450	9770	12350	14680
Deaconesses	7020	7560	7840	8160	8480	8800	11380	12030	15720
Deacons	7020	7560	7840	8160	8480	8800	11380	12030	15720
Priests	7840	8160	8480	8800	9130	9450	9770	12350	14680

### KEY

- A. A Church worker who has been trained for a period of less than two years in a Theological College.
- B. A Church Worker who has been trained for a period of two years
- C. A Church Worker who has been trained for a period of three years either at Church Army or a Bible College
- D. A Church Worker who has completed three years theological training and also holds Nairobi University Certificate in Religious Education or its equivalent.
- E. A Church Worker who has completed three years theological training and holds a Makerere Diploma of Religious Studies or a Pass in Provincial Certificate in Religious Studies i.e. (40-49%).
- E. A Church Worker who has completed three years theological training and holds a Limuru Diploma in Religious Studies or has a pass with honours in Provincial Certificate in Religious Studies (i.e. 50% and above).
- G. A Church Worker who has completed three years theological training and holds a Bachelor of Divinity or its equivalent from a recognised University.
- H. A Church Worker with two theological degrees (BD + M.Th.) from recognised universities

- I A Church Worker with two theological degrees and a Doctorate in Theology from recognised universities.

6. **Additional Increment**

1. A person who has an 'O' level Certificate of not less than Division 3 or Teachers' Certificate will be entitled to one increment over and above his appropriate point of entry.
2. A person who has both 'O' Level Certificate and a Teachers' Certificate (or its equivalent) or 'A' Level Certificate will be entitled to two increments over and above his appropriate point of entry
3. A person who has 'A' Level Certificate and an SI or Diploma Teachers Certificate in Education or their equivalent shall be entitled to three increments over and above his point of entry.
4. A graduate in technology who has a University Diploma in Education or its equivalent shall be entitled to one increment over and above his point of entry.
5. A graduate in Theology who also has another degree from a recognised university shall be entitled to two increments over and above his point of entry.

## 7. SALARY SCALES

**TABLE 1**

### 7.1 SALARY SCALES FOR DEACONS AND DEACONESSSES

YEAR	D1	D2	D3	D4	D5	D6	D7	D8	D9
1	7020	7560	7840	8160	8480	8800	11380	12030	15720
2	7290	7840	8160	8480	8800	9130	11710	12350	16240
3	7560	8160	8480	8800	9130	9450	12030	12670	16760
4	7840	8480	8800	9130	9450	9770	12350	13000	17290
5	8160	8800	9130	9450	9770	10090	12670	13320	17810
6	8480	9130	9450	9770	10090	10420	13000	13640	18330
7	8800	9450	9770	10090	10420	10740	13320	14160	18850
8	9130	9770	10090	10420	10740	11060	13640	14680	19370
9	9450	10090	10420	10740	11060	11380	14160	15200	19890
10	9770	10420	10740	11060	11380	11710	14680	15720	20410
11	10090	10740	11060	11380	11710	12030	15200	16240	21150
12	10420	11060	11380	11710	12030	12350	15720	16770	21900
13	10740	11380	11710	12030	12350	12670	16240	17290	22640
14	11060	11710	12030	12350	12670	13000	16770	17810	23390
15	11380	12030	12350	12670	13000	13320	17290	18330	24130
16	11710	12350	12670	13000	13320	13640	17290	18850	24870
17	12030	12670	13000	13320	13640	14160	17810	19370	26360
18	12350	13000	13320	13640	17610	14680	18330	19890	27110
19	12670	13320	13640	14160	14680	15720	18850	20410	27850
20	13000	13640	14160	14680	15720	16240	19370	21150	28590

#### KEY

- D1 A Deacon or Deaconess who has been trained for a period less than two years
- D2 A Deacon or Deaconess who has been trained for a minimum of two years
- D3 A Deacon or Deaconess who has completed three years in Bible School or at St. Paul's Limuru
- D4 A Deacon or Deaconess who has completed three years training and holds a University of Nairobi Certificate in Religious Education.



- D5 A Deacon or Deaconess with a Pass in Provincial Certificate of Religious Studies (i.e. 40 – 50%) or a Makerere Diploma
- D6 A Deacon or Deaconess who holds a Limuru Diploma in Religious Studies or a Pass with Honours in Provincial Certificates in Religious Studies (i.e. 50% and above).
- D7 A Deacon or Deaconess who holds a theological degree in a recognised university
- D8 A Deacon or Deaconess who has been trained for three years and holds two theological degrees (BD and MTh) from recognised Universities.
- D9 A Deacon or Deaconess who holds two theological degrees and a Doctorate in Theology (not honorary) from recognised universities.

**TABLE 2 A**

**SCALES FOR PRIESTS**

YEAR	P1	P2	P3	P4	P5	P6	P7	P8	P9	P10
1	7840	8160	8480	8800	9130	9450	9770	12350	14680	17810
2	8160	8480	8800	9130	9450	9770	10090	12670	15200	18200
3	8480	8800	9130	9450	9770	10090	10420	13000	15720	18850
4	8800	9130	9450	9770	10090	10420	10740	13320	16240	19370
5	9130	9450	9770	10090	10420	10740	11060	13640	16760	19890
6	9450	9770	10090	10420	10740	11060	11380	14160	17290	20410
7	9770	10090	10420	10740	11060	11380	11710	14680	17810	21150
8	10094	10416	10738	11061	11383	11706	12028	15202	18203	21900
9	10420	10740	11060	11380	11710	12030	12350	15720	18850	22640
10	10740	11060	11380	11710	12030	12350	12670	16240	19370	23390
11	11060	11380	11710	12030	12350	12670	13000	16770	19890	24130
12	11380	11710	12030	12350	12670	13000	13320	17290	20410	24870
13	11710	12030	12350	12670	13000	13320	13640	17810	21150	26360
14	12030	12350	12670	13000	13320	13640	14160	18200	21900	27110
15	12350	12670	13000	13320	13640	14160	14680	18850	22640	27930
16	12670	13000	13320	13640	14160	14680	15200	19370	23390	28670
17	13000	13310	13640	14160	14680	15200	15720	19810	24130	29410
18	13320	13640	14160	14680	15200	15720	16240	20410	24870	30280
19	13640	14161	14682	15202	15723	16244	16765	21154	26360	31150
20	14160	14680	15200	15720	16240	16770	17290	21900	27110	32020

**KEY**

- P1 A Parish Priest of Primary Education (CPE) who has been trained for less than 2 years;
- P2 A Parish Priest of Secondary Education who has been trained for less than 2 years;
- P3 A Parish Priest with a minimum of 2 years theological training;
- P4 A Parish Priest who has done three years in Bible School or Limuru and has a college certificate
- P5 A Parish Priest who has done three years theological training and holds a University of Nairobi Certificate in Religious studies

- P6 A Parish Priest who has been trained for three years and also holds a Pass Provincial Certificate (i.e. 40 –49%) or a Makerere Diploma
- P7 A Parish Priest who has been trained for three years and also holds a Limuru Diploma in Theology or a Pass with Honours in Provincial Certificate in Religious Studies (i.e. 50% and above).
- P8 A Parish Priest who has been trained for three years and holds a theological degree;
- P9 A Parish Priest who has been trained for three years and holds two theological degrees (Bachelors & Masters) from recognised universities.
- P10 A Parish Priest who has been trained for three years and holds two theological degrees (Bachelors & Masters) from recognised universities plus secular degrees or has a doctorate in theology (but not honorary) from a recognised university.

**TABLE 2B**

**SALARY SCALE FOR PROVINCIAL THEOLOGICAL COLLEGES**

YEAR	SCI	SC2	SC3	SC4	SC5	SC6	SC7
1	14680	17810	18330	18850	20410	29410	34620
2	15200	18200	18850	19370	20930	30280	35490
3	15720	18850	19370	19890	21450	31150	36360
4	16240	19370	19890	20410	21970	32020	38340
5	16760	19890	20410	20930	22720	32890	39580
6	17290	20410	20930	21450	23460	33750	40820
7	17810	21150	21450	21970	24210	34620	42061
8	18203	21900	21970	22720	24950	35490	43300
9	18850	22640	22720	23460	25690	36360	44541
10	19370	23390	23460	24210	26440	38340	45780
11	19890	24130	24210	24950	27180	39580	47020
12	20410	24870	24950	25690	27930	40820	48260
13	21150	26360	25690	26440	28670	42061	49500
14	21900	27110	26440	27180	29410	43300	50740
15	22640	27930	27180	27930	30280	44541	51980
16	23390	28670	27930	28670	31150	45780	53220
17	24130	29410	28670	29410	32020	47020	54460
18	24870	30280	29410	30280	32890	48260	55700
19	26360	31150	30280	31150	33750	49500	56940
20	27110	32020	31150	32020	34620	50740	58180



**Key**

SC1 A Lecturer with a minimum Bachelor of Divinity Degree or Master Degree without BD from recognized University

SC2&SC3 A Lecturer with a Bachelor of Divinity one year Masters from recognized University

SC4&SC5 A Lecturer with a Bachelor of Divinity Degree and two Masters Degree from recognized University

SC6&SC7 A Lecturer with a Bachelor of Divinity Degree and has Doctorate in Theology (But not Honorary) from recognized University

✓ The Theological colleges should diversify their studies and include courses such as professional Ethics, Human Resource Management and other needed disciplines in society today. This could facilitate more sources for income generation.

**TABLE 3****SALARY SCALES FOR CATECHISTS AND EVANGELISTS**

YEAR	E1	E2	E3	E4	E5	E6
1	5570	5980	6200	6470	7840	8160
2	5750	6200	6470	6750	8160	8480
3	5980	6470	6750	7020	8480	8804
4	6200	6750	7020	7290	8800	9130
5	6470	7020	7290	7560	9130	9450
6	6750	7290	7560	7840	9450	9770
7	7020	7560	7840	8160	9770	10090
8	7290	7840	8160	8490	10090	10420
9	7560	8160	8480	8800	10420	10740
10	7840	8480	8800	9130	10740	11060
11	8160	8800	9130	9450	11060	11380
12	8480	9130	9450	9770	11380	11710
13	8800	9450	9770	10090	11710	12030
14	9130	9770	10090	10420	12030	12350
15	9450	10090	10420	10740	12350	12670
16	9770	10420	10740	11060	12670	13000
17	10090	10740	11060	11380	13000	13320
18	10420	11060	11380	11710	13320	13640
19	10740	11380	11710	12030	13640	14160
20	11060	11710	12030	12350	14160	14680

## KEY

- E1 Catechists who are of Std 8 or 7 Level of Education;
- E2 Catechists with two years Secondary Education – KJSE;
- E3 Catechists with four years of Secondary Education and have Division 4.
- E4 Catechists with four years of Secondary Education and have Division 3 and above.
- E5&E6 Catechists who have done 2 years ‘A’ Level studies

**TABLE 4****8.2 SCALE FOR THE CHURCH ARMY STAFF**

YEAR	CA1	CA2	CA3	CA4	CA5	CA6	CA7	CA8	CA9	CA10
1	7840	8160	8480	8800	9130	9450	9770	12350	14680	17810
2	8160	8480	8800	9130	9450	9770	10090	12670	15200	18200
3	8482	8804	9126	9450	9770	10090	10420	13000	15720	18850
4	8800	9130	9450	9770	10090	10420	10740	13320	16240	19370
5	9130	9450	9770	10090	10420	10740	11060	13640	16765	19890
6	9450	9770	10090	10420	10740	11060	11380	14160	17290	20410
7	9770	10090	10420	10740	11060	11380	11710	14680	17810	21150
8	10090	10420	10740	11060	11380	11710	12030	15200	18200	21900
9	10420	10740	11060	11380	11710	12030	12350	15720	18850	22640
10	10740	11060	11380	11710	12030	12350	12670	16240	19370	23390
11	11060	11380	11710	12030	12350	12670	13000	16770	19890	24130
12	11380	11710	12030	12350	12670	13000	13320	17290	20410	24870
13	11710	12030	12350	12670	13000	13320	17290	17290	20410	24870
14	12030	12350	12670	13000	13320	13640	14160	18200	21900	27110
15	12350	12670	13000	13320	13640	14160	14680	18850	22640	27930
16	12670	13000	13320	13640	14160	14680	15200	19370	23390	28670
17	13000	13320	13640	14160	14680	15200	15720	19890	24130	29410
18	13320	13640	14160	14680	15200	15723	16240	20410	24870	30280
19	13640	14160	14680	15200	15720	16200	16770	21150	26360	31150
20	14160	14680	15200	15720	16240	16770	17290	21900	27110	32020

**KEY**

CA1 Church Army Staff trained for less than 2 years.

CA2 Church Army staff trained for 2 year but with less than "O" level Division 3.

CA3 Two years Church Army Training Certificate;

CA4 Church Army Certificate plus University of Nairobi Certificate of Theology;

CA5 Church Army Certificate plus a Pass in Provincial Certificate of Theology (i.e. 40 – 49%) or a Makerere Diploma.

CA6 3 years Church Army Certificate

- CA7 Church Army Certificate plus Limuru Diploma in Theology or Pass with honours in Provincial Certificate in Religious Studies (50% and above) or church army staff who have studied at Carile college for a minimum of 3 years
- CA8 An Evangelist with 3 years Church Army certificate plus and holds a Theological Degree from a recognised university
- CA9 An Evangelist with 3 years Church Army Certificate with two theological degress (Bachelors and Masters) from recognised universities
- CA10 An Evangelist who holds a 3 years Church Army Certificate and holds two theological degrees (Bachelors and Masters) from recognised universities plus a secular degree or has a doctorate in theology (but not honory) from a recognized university

**TABLE 5**

**SCALES FOR UNSKILLED AND SEMI-SKILLED LAY CHURCH WORKERS**

YEAR	A1	A2	A3	A4	A5	A6	A7	A8	A9
1	5570	5980	6200	6470	7840	8160	8480	8800	9130
2	5750	6200	6470	6750	8160	8480	8800	9130	9450
3	5980	6470	6750	7020	8480	8804	9126	9450	9770
4	6200	6750	7020	7290	8800	9130	9450	9770	10090
5	6470	7020	7290	7560	9130	9450	9770	10090	10420
6	6750	7290	7560	7840	9450	9770	10090	10420	10740
7	7020	7560	7840	8160	9770	10090	10420	10740	11060
8	7290	7840	8160	8490	10090	10420	10740	11060	11380
9	7560	8160	8480	8800	10420	10740	11060	11380	11710
10	7840	8480	8800	9130	10740	11060	11380	11710	12030
11	8160	8800	9130	9450	11060	11380	11710	12030	12350
12	8480	9130	9450	9770	11380	11710	12030	12350	12670
13	8800	9450	9770	10090	11710	12030	12350	12670	13000
14	9130	9770	10090	10420	12030	12350	12670	13000	13320
15	9450	10090	10420	10740	12350	12670	13000	13320	13640
16	9770	10420	10740	11060	12670	13000	13320	13640	14160
17	10090	10740	11060	11380	13000	13320	13640	14160	14680
18	10420	11060	11380	11710	13320	13640	14160	14680	15200
19	10740	11380	11710	12030	13640	14160	14680	15200	15720
20	11060	11710	12030	12350	14160	14680	15200	15720	16240



## KEY

- A1 Cleaners, Sweepers, Unskilled Labourer, Groundsmen, Shamba-men;
- A2 Aya, Kitchen & Pantry Assistants, Office Messengers, Watchmen, Dhobie Assistants;
- A3 Learner Cook, Waiter, Swimming Pool Attendant
- A4 Assistant Cook, Nursery School Teacher, Clerk Learner, Book/Library Attendant, Head Waiter, Senior Watchman
- A5 Ordinary Cook, Homecraft Instructor with Primary Education plus two years training or Secondary Education with no training, Film projectionist, Junior Driver;
- A6 Homecraft Instructor with Secondary School Education, Qualified Artisan, Senior Cook Grade III, Receptionist, Telephone Operator, Store Clerk, Mason, Painter, Carpenter, Electrician, Plumber with T.T.C Grade II etc;
- A7 Mason, Tailor, Plumber, Painter, Carpenter, Mechanic, Electrician, General Fitter with T.T.C Grade II etc,
- A8&A9 Mason, Tailor, Painter, Plumber, Electrician, Carpenter, General Fitter and Instructor all with Grade I or Trade Test, Clerk Category II, Senior Cook Grade I

**TABLE 6****9.2 SALARY SCALE FOR COPY-TYPISTS**

YEAR	GRADE III	GRADE II A	GRADE II B	GRADE I
1	5570	7290	7840	8160
2	5750	7560	8160	8480
3	5977	7840	8480	8804
4	6200	8160	8800	9130
5	6470	8480	9130	9450
6	6750	8800	9450	9770
7	7020	9130	9770	10090
8	7290	9450	10090	10420
9	7560	9770	10420	10740
10	7840	10090	10740	11060
11	8160	10420	11060	11380
12	8480	10740	11380	11710
13	8800	11060	11710	12030
14	9130	11380	12030	12350
15	9450	11710	12350	12670
16	9770	12030	12670	13000
17	10090	12350	13000	13320
18	10740	12670	13320	13640
19	11060	13000	13640	14160
20	11380	13320	14160	14680

**KEY****Copy- Typist Grade IIA**

This is a copy-typist who has passed Stage I Level proficiency examination offered by the Kenya National Examination Council in Business English I, Office Practice and Typewriting I (Minimum of 30w.p.m.). The committee recommends that the starting Basic Salary of such shall be Kshs.7,290/= per month.

### **Copy Typist Grade IIB**

This is a Copy Typist who holds a pass in Stage I/II level in Business English I, Office Practice I and Typewriting II (minimum 40.w.p.m.). The starting salary shall be Kshs7,840/= per month.

### **Copy Typist Grade I**

This is a copy-typist who passes at Stages I/II/III level in Business English II, Office Practice I and Typewriting III (minimum of 50 w.p.m.). We recommend that the starting salary be Kshs. 8,160/= per month.

### **Copy Typist Grade III**

In view of the fact that a number of Copy Typists currently serving the Church have not yet attained the government proficiency qualification requirement and cannot be put in the above three grades, we suggest another grade to be called Copy Typist grade III whose starting salary shall be Kshs. 5,380/= per month.

**TABLE 7****9.3 SALARY SCALE FOR SHORTHAND/AUDIO TYPIST**

YEAR	GRADE II A	GRADE II B	GRADE I	PERSONAL SECRETARY A	PERSONAL SECRETARY B	PERSONAL SECRETARY C
1	8480	9770	11380	12350	15200	28594
2	8800	10090	11710	12670	15720	29340
3	9130	10420	12030	13000	16240	30280
4	9450	10740	12350	13320	16370	31150
5	9770	11060	12670	13640	17290	32090
6	10090	11380	13000	14160	17810	32890
7	10420	11710	13320	14680	18330	33750
8	10740	12030	13640	15200	18850	34620
9	11060	12350	14160	15720	19370	35490
10	11383	12673	14682	16240	19890	36357
11	11700	13000	15200	16770	20410	31920
12	12030	13320	15720	17290	21150	49820
13	12350	13640	16240	17806	21900	42060
14	12670	14160	16770	18330	22640	43300
15	12920	14680	23480	18850	23390	44540
16	13000	15200	17800	19370	24130	45780
17	13320	15720	18330	19890	24870	47020
18	13640	16240	18850	20410	26360	48260
19	14160	16770	19370	21150	27110	49500
20	14680	17290	19890	21900	27850	50740

**KEY****Shorthand/Audio Typists Grade IIA**

Must have passed Stage II level in the following six subjects offered by the Kenya National Examination Council:-

Business English II

Office Practice II

Secretarial Studies II

Commerce II

Shorthand II Minimum 80 w.p.m or Audio Typewriting Stage II

Typewriting II

We recommend that the starting basic salary be Kshs. 8480/= Per month



### **Shorthand Typists Grade IIB**

Must have passed Stage II/III level in the following six subjects offered by the Kenya National Examination Council

Business English III  
Office Practice II  
Secretarial Duties II  
Commerce II  
Shorthand III (Minimum of 100 w.p.m)  
Typewriting III (Minimum of 50 w.p.m)

We recommend that the starting salary be Kshs. 9,770/= per month

### **Shorthand Typists Grade I**

Must possess all the professional qualifications necessary for appointment as Shorthand Typist Grade IIB and must have worked for at least two years as a shorthand Typist IIB.. We recommend that the starting basic salary for this grade be Kshs 11,380/= per month.

### **Personal Secretary**

The Government distinguishes between Personal Secretary Grade II and Grade I. For our purposes, however, we recommend that the most highly qualified secretaries working in the church be recognised as Personal Secretaries. To be recognised as such, one must pass the professional examination offered by the Kenya National Examination Council at Stage II and III level in the following subjects:-

Business English III  
Secretarial Duties II  
Commerce II  
Office Management III  
Shorthand III (minimum 120 w.p.m)  
Typewriting III (minimum 50 w.p.m)

One may also be graded as a Personal Secretary if one possesses a Diploma in Secretarial Duties (theory and practise) recognised by the government. In addition, the candidate must have served for a minimum period of three years as a shorthand/Audio Typist Grade I.

## Note

### Computer Literacy

In view of the fact that computers are rapidly becoming an important working tool, Copy Typists and Shorthand Typists should be encouraged to be proficient in Computer Word-processing. In view of this the Committee recommends that:

1. A Typist who has a Pitman Elementary Certificate in Word-processing be given one increment.
2. A Typist who has a Pitman's Intermediate Certificate in Word-processing be given two increments
3. A Typist who has a Pitman's Advanced Certificate be given three increments

**TABLE 8**

### SALARY SCALE FOR ACCOUNTS CLERK

YEAR	GRADE III	GRADE II	GRADE I
1	7840	8160	9770
2	8160	8480	10090
3	8480	8804	10420
4	8800	9130	10740
5	9130	9450	11060
6	9450	9770	11380
7	9770	10090	11710
8	10090	10420	12030
9	10420	10740	12350
10	10740	11060	12673
11	11060	11380	13000
12	11380	11710	13320
13	11710	12030	13640
14	12030	12350	14160
15	12350	12670	14680
16	12670	13000	15200
17	13000	13320	15720
18	13320	13640	16240
19	13640	14160	16770
20	14160	14680	17290

We recommend that Accounts Clerks be graded as shown above. The Accounts Clerks are book-keepers who have the knowledge of double entry and have at least a Kenya Certificate of Education. They should have a minimum of ACNC/KATC I & II.

**TABLE 9**

**SALARY SCALES FOR ACCOUNTANTS**

YEAR	ASSISTANT	GRADE II	GRADE I	SENIOR ACCOUNTANT	CHIEF ACCOUNTANT A	CHIEF ACCOUNTANT B
1	10740	13640	14680	17810	23390	42060
2	11060	14160	15200	18330	24130	43300
3	11380	14680	15720	18850	24870	44540
4	11710	15200	16200	19370	25620	45780
5	12030	15720	16760	19890	26360	47020
6	12350	16200	17280	20410	27110	48260
7	12670	16760	17810	21150	27850	49500
8	13000	17280	18330	21900	28590	50740
9	13320	17810	18850	22640	29340	51980
10	13640	18330	19370	23390	30280	53220
11	14160	18850	19890	24130	31150	54460
12	14680	19370	20410	24870	32090	55700
13	15200	19890	21150	25620	32890	56940
14	15720	20410	21900	26360	33750	58180
15	16200	21150	22640	27110	34620	59420
16	16760	21900	23390	27850	35490	60660
17	17280	22640	24130	28590	36360	61900
18	17810	23390	24870	30280	38340	63140
19	18330	24130	25620	31150	39580	64380
20	18850	24870	26360	32090	40820	65620

**KEY**

**Accountant and Accounts Clerks**

The Committee wishes to recommend that the Accountants be graded in accordance with the structure outlined by the Directorate of Personnel Management circular dated 29 September 1981 (Ref. No. DPM/7/4/59/81).

### **Accountant Grade II**

The Candidate requires a pass in Part II of the Certified Public Accountants (Kenya) Examination or Bachelor of Commerce degree with Accounting Option from a recognised university. We recommend that the starting basic salary for this grade be Kshs.13,640/= per month.

### **Accountant Grade I**

The minimum requirement for direct appointment to this grade is a Pass in Part III of Certified Accounts (Kenya) Examination or a Masters degree with Accountancy as a major field of study awarded from a recognised university.

Accountancy qualification by virtue of which the holder is exempted from Part III of Certified Public Accounts (Kenya) Examination. We recommend that the minimum starting basic salary be Ksh 14,680/= per month.

### **Senior Accountant**

The minimum requirement for direct appointment to this grade is a pass in part II of the Certified Public Accountants (Kenya) Examination or possesses a Masters degree in Accountancy as a major field of study.

Grade I may be promoted to this grade if one has shown merit and ability over a period of at least 2 years. Alternatively, Accountants Grade I who have served in the grade for a minimum of four years and hold a Bachelor of Commerce degree with Accounting option from a recognised university may also be eligible for appointment as a Senior Accountant. We recommend that the minimum starting basic salary be Kshs. 17,810/= per month.

### **Chief Accountant**

Serving Senior Accountants may be considered for appointment to the grade of Chief Accountant provided that they have shown merit and ability over a period of at least two years. The Senior Accountant may also be considered for this position if they have passed Part III (final examination) of the Certified Public Accountants (Kenya) Examination or have passed prescribed final examination or recognised professional bodies such as the Institute of Chattered Accountants, the Chartered Institute of Secretaries, the Association of Certified and Corporate Accountants, Association of International Accountants, the institute of Bankers, etc. We recommend that the starting basic salary for this position be Kshs23,390 per month.



### Accounts Assistant

In view of the fact that we may have employed some Accountants who have no professional qualifications, we recommend that we have another category of Accounts Assistants whose starting salary will be Kshs.10,740/= per month.

**TABLE 10**

### SALARY SCALE FOR CCS STAFF PROFESSIONAL LAY WORKERS.

The staff who are professional in areas of Health, Agriculture, Veterinary, Water Engineering, Social workers etc.

YEAR	CCS1	CCS2	CCS3	CCS4	CCS5	CCS6	CCS7	CCS8	CCS9
1	10090	12350	14680	18330	18850	20410	29410	34620	39580
2	10420	12670	15200	18850	19370	20930	30280	35490	40820
3	10740	13000	15723	19370	19890	21450	31150	36360	42061
4	11060	13320	16240	19890	20410	21970	32020	38340	43300
5	11380	13640	16770	20410	20930	22720	32890	39580	44541
6	11710	14160	17290	20930	21450	23460	33750	40820	45780
7	12020	14680	17810	21450	21970	24210	34620	42061	47020
8	12350	15200	18330	21970	22720	24950	35490	43300	48260
9	12670	15723	18850	22720	23460	25690	36360	44541	49500
10	13000	16240	19370	23460	24210	26440	38340	45780	50740
11	13320	16770	19890	24210	24950	27180	39580	47020	51980
12	13640	17290	20410	24950	25690	27930	40820	48260	53220
13	14160	17810	20930	25690	26440	28670	42061	49500	54460
14	14680	18330	21450	26440	27180	29410	43300	50740	55700
15	15200	18850	21970	27180	27930	30280	44541	51980	56940
16	15723	19370	22720	27930	28670	31150	45780	53220	58180
17	16240	19890	23460	28670	29410	32020	47020	54460	59420
18	16770	20410	24210	29410	30280	32890	48260	55700	60660
19	17290	20930	24950	30280	31150	33750	49500	56940	61900
20	17810	21450	25690	31150	32020	34620	50740	58180	63140

### KEY

1. Enrolled Nurse, Agricultural Assistant II;
2. Enrolled Nurse, Physiotherapist II, Higher Clerical Officer Agricultural Assistant I, Draughtsman;
3. Senior Agricultural Assistant, Social Welfare II Assistant Agricultural Officer II, Accountant II;
4. Personal Secretary, Professional Agricultural Posts, Pharmacists, Co-ordinators of Diocesan Programmes;

5. Employees with professional qualifications such as Medical Officers, Agriculturalists, etc.
- 6&7 Professionals such as Architects, Medical and Dental Officers, Pharmacists, Eye specialists & Graduate Agricultural Officers, Nurses with University degrees.
- 8 & 9. Directors of CCS who are university graduates and have taken Development Studies recognised institutions.

**TABLE 11****SCALE FOR BISHOPS**

YEAR	A	B	C	D	E	F	G1	G2	G3
1	31150	50750	54460	60660	63140	75540	87940	105300	115220
2	32020	51980	55700	61900	643800	76780	89180	106540	117700
3	32890	53220	56940	63140	65620	78020	90420	107780	120180
4	33750	54460	58180	64380	66860	79260	91660	109020	122660
5	34620	55700	59420	65620	68100	80500	92900	110260	125140
6	35490	56940	60660	66860	69340	81741	94140	111500	127620
7	36360	58180	61900	68100	70580	82980	95380	112740	130100
8	39580	59420	63140	69340	71820	84220	96620	113980	132580
9	40820	60660	64380	70580	73060	85460	99100	115220	136060
10	42060	61900	65620	71820	74300	86700	100340	117700	137540
11	43300	63140	66860	73060	75540	87940	101580	120180	140020
12	44540	64380	68100	74300	76780	89180	102820	122660	142500
13	45780	65620	69340	75540	78020	90420	104060	125140	144980
14	47020	66860	70580	76780	79260	91660	105300	127620	147460
15	48260	68100	71820	78020	80500	92900	106540	130100	149940
16	49500	69340	73060	79260	81740	94140	107780	132580	152420
17	50740	70580	74300	80500	82980	95380	109020	136060	154900
18	51980	71820	75540	78020	84220	96620	110260	137540	157380
19	53220	73060	76780	79260	85460	97860	111500	140020	159860
20	54460	74300	78020	80500	86700	99100	112740	142500	162340

**KEY**

- Scale A Assistant Bishops, Suffragan Bishops and Bishop Co-adjutor;
- Scale B Diocesan Bishops who have served for one to five years;
- Scale C Diocesan Bishops who have served for a period of six to ten years;
- Scale D Diocesan Bishops who have served for a period of eleven to fifteen years;
- Scale E&F Diocesan Bishops who have served for a period of 16 years and above;
- Scale F,G1,G2&G3 Archbishop

The employer may determine the entry point of a newly appointed Bishop by taking into account the salary he earned before he was appointed Bishop, years of service and also his academic qualifications.

## 10 Responsibility Allowance

The Committee recommends that any employee having responsibility as a Parish Priest, Rural Dean, Archdeacon, Diocesan Bishop or Directors of Boards or as Heads of Department should be given responsibility allowance. We recommend as follows:-

<u>Responsibility</u>  <b>POSITION</b>	<u>Allowance Per Month Kshs.</u>				
	1997	1999	2000	2003	2007
Curate					50% of Vicars
Parish Priest	750/=	1,000/=	1,500/=	2,000/=	2,500/=
Parish Priest who is also a Rural Dean	900/=	1,250/=	1,750/=	2,000/=	3,000/=
Heads of Departments e.g. Youth, M.U. etc	1,000/=	1,500/=	2,000/=	2,250/=	3,000/=
Parish Priest who is also an Archdeacon	1,500/=	1,750/=	2,000/=	3,000/=	4,000/=
Principal of Bible College					7,000/=
Diocesan Accountant	2,000/=	2,250/=	3,000/=	3,500/=	5,000/=
Provost	1,500/=	1,750/=	2,000/=	3,000/=	5,000/=
Directors of CCS	2,000/=	2,250/=	3,000/=	3,500/=	6,000/=
Diocesan Adm. Secretary	2,000/=	3,000/=	5,000/=	6,000/=	7,500/=
Assistant Bishop	3,000/=	4,000/=	6,000/=	7,000/=	15,000/=
Diocesan Bishop	5,000/=	6,000/=	12,000/=	12,000/=	17,000/=
Assistant Provincial Heads of Department					2,500/=
Provincial Heads of Departments			5,000/=		6,000/=
Provincial Accountant			6,000/=		10,000/=
DOSS			6,000/=		9,000/=
Provincial Secretary			12,000		15,000/=
Archbishop			20,000		30,000/=

### Note

- The allowances are consolidated e.g. (A Parish Priest who is also a Rural Dean gets Kshs 3,000/= not 5,500/=).
- The allowances for Rural Dean and Archdeacon should be paid either by the Diocese or the Archdeaconry or Deanery as the case may be.



<u>Hospitality</u>	<u>Allowance Per Month Kshs.</u>	
<b>POSITION</b>	<b>2003</b>	<b>2007</b>
Curate		50% of Vicars
Parish Priest	1,500/=	2,000/=
Parish Priest who is also a Rural Dean	1,500/=	2,000/=
Heads of Departments e.g. Youth, M.U. etc	1,500/=	2,000/=
Parish Priest who is also an Archdeacon	2,000/=	2,500/=
Principal of Bible College	2,000/=	4,000/=
Diocesan Accountant	2,000/=	2,500/=
Provost	2,000/=	2,500/=
Directors of CCS	2,500/=	3,000/=
Diocesan Adm. Secretary	2,500/=	3,000/=
Assistant Bishop	3,000/=	7,000/=
Diocesan Bishop	3,000/=	10,000/=
Provincial Heads of Departments	00	3,000/=
Provincial Accountant	00	5,000/=
DOSS	00	5,000/=
Provincial Secretary	3,000	10,000/=
Archbishop	15,000	20,000/=

#### 11. FURTHER INSERVICE TRAINING

Realizing That training and personal development is a lifelong process, the Committee recommends that every encouragement be given to those who aspire for/or are accepted for training for courses that could improve personal skills and experience and enrich their effectiveness in day to day work. To reward and motivate individuals taking such training, the Committee recommends that the Diocese/Institution should reimburse or pay for registration, examination and boarding fees chargeable for those attending such courses upon successful completion of the course. Reimbursement of such expenses will, however, depend on availability of funds.

Attainments of certificate or similar qualifications which change the status of an individual member should correspondingly alter the salary category held by the individual from a date to be determined by the Diocese/Institution. For courses other than those in theology which the duration is less than one academic year or such that the attainment of which does not alter the status of the holder, the Committee recommends that two incremental credit should be given

12. (a) **Medical Allowance**

Since illness is not a respecter of any persons, we recommend that all single Church Workers to be given medical allowances of up to Kshs.15,000/= per year and married people be given Kshs 30,000/= per year. This amount of money should be reimbursed on presentation of valid receipts and that under special hardship the employer considers increasing allowances of individual cases. **Each case to be considered on its own merit.**

(b) **Medical Insurance Scheme**

We recommend each Diocese/Institution to consider joining a Medical Insurance Scheme for all their employees.

(c) **Personal Emergencies fund (PEF)**

We recommend each Diocese to set up a Personal Emergencies Fund in which all employees will contribute at least Kshs.100/= per month. Any employee who is a member of PEF (and his/her immediate family) who has an emergency (eg. surgery, accidents resulting to hospitalization, theft of property, property burnt etc) shall benefit from this FUND.

13. **Holiday/Travel Allowance**

This Committee recommends that all employees be given holiday/travel allowance once every year of an equivalence of one month basic salary (100% one month basic salary). They should be encouraged to use the money to travel away from their Dioceses /Institution to take a holiday.

14. **Housing**

As far as possible Clergy working in parishes be given free housing. The house should guarantee privacy and security. Other employees shall either be provided with free housing or may be given 50% of their monthly basic salary as house allowance. Those living in recognized urban areas such as Nairobi, Mombasa, Kisumu, Nakuru, Eldoret, Kitale shall receive 60% house allowance of their basic salary.

A married woman living with her husband who does not get house allowance from his employer shall also be entitled to 50% house allowance.

15. **Water and Electricity (Fuel)**

The employer shall subsidise the cost of water and electricity by paying 7.5% of basic salary for water and 7.5% of basic salary for electricity.

16. Clergy occupying house provided by the employer in which telephone is installed may make local telephone calls free of charge but must pay of all private trunk calls.

17. **Subsistence Allowance**

An employee who is sent on official duties by the employer outside his/her normal area of operation and away from his/her residence may claim subsistence allowance as follows:-

	1999	2001	2003	2007
Breakfast	Kshs 100/=	150/=	200/=	300/=
Lunch	Kshs 200/=	250/=	300/=	400/=
Supper	Kshs 200/=	250/=	350/=	400/=

Hotel accommodation maximum of Kshs 2,400/= (Bed and Breakfast) on production of accommodation receipt. Those officially visiting Nairobi or Mombasa are encouraged as far as possible to stay at the ACK Guest Houses.

18 TRAVEL ALLOWANCE

In View of high transport costs which has affected some of the church workers particularly those working in the urban areas, the committee recommended increase in travel allowance for staff from 5% of the basic salary to 10 % of the basic salary.

19. **Vehicle Travel Claims**

The Committee discussed at length the current high cost of travel owing to increase of fuel etc. The committee recommends that each Diocese should caution employees not to make unnecessary journeys and as far as possible to share available transport. The Diocesan field staff such as Mothers Union workers, Sunday School Co-ordinator, Youth and Education Secretaries can draw their programmes jointly so that they can visit the same Parishes or Schools etc at the same time and therefore share same vehicle.

The Committee also studied the current mileage/kilometer claim rates recommended by The Church Commissioners for Kenya. The rates recommended by our Terms of Service Committee are relatively lower than those of CCK

	<b><u>CCK</u></b> <b><u>Rates</u></b>	<b><u>Recommended</u></b> <b><u>Rates</u></b>
	Kshs	Kshs
Cars under 1000cc	16.50	14.85
Cars of between 1001 to 1200cc	21.00	18.90
Cars of between 1201 to 1300cc	23.05	20.75
Cars of 1301 to 1400 cc	27.39	24.65
Cars of between 1401 to 1600cc	27.95	25.15
Cars of between 1601 to 1800cc	30.75	27.70
Cars of 1801 cc upwards and Petrol Land Rover/Range Rover	33.40	30.10

The Diocese to fix the maximum monthly travel claim of the employees using vehicles. Claims over and above the maximum should not be honoured. This will help the Diocese to operate within the budget.

## **CONCLUSION**

We hope the above recommendations will assist your Diocese in preparing next years budget. We would suggest that those recommendations be first studied by your Board of Finance, which has the right to accept, modify or even reject recommendations. But we trust we have provided a useful guideline for review of Terms of Service for Church Workers.

**The Most Rev. Benjamin M. Nzimbi**  
**CHAIRMAN**  
**PROVINCIAL TERMS OF SERVICE COMMITTEE**

**Dated : 30<sup>th</sup> June 2006**

## Appendix VI

### **BISHOP NZIMBI COMMISSION ON REGIONALIZATION OF THE CPK BIBLE COLLEGE'S REPORT**



25-1-90



...PETE...

BISHOP

NZIMBI



COMMISSION ON  
REGIONALISATION  
OF GPK BIBLE  
COLLEGES  
REPORT



22/1/91



CHURCH OF THE PROVINCE OF KENYA

PROVINCIAL BOARD OF THEOLOGICAL EDUCATION

BISHOP NZIMBI COMMISSION ON REGIONALISATION OF CPK COLLEGES

PREAMBLE

The Provincial Board of Theological Education meeting on 15th June 1988 at Imani House Nairobi passed a Minute (Min. 4/88) in favour of the Provincial PIMC recommendation "that CPK should have regional Colleges rather than small Diocesan Colleges". Emanating from this, a Commission of five people was appointed to research and report their recommendation on the issue to the next PBTE meeting.

Names of the Commissioners

- 1 The Rt. Rev Benjamin Nzimbi - Convenor and Chairman.
- 2 The Rev. John Nyesi - Member (late).
- 3 The Rev. Stephen N. Hwangi - Member (now Bishop of Nakuru)
- 4 The Rev. Trajan Bwesigye - Member.
- 5 Dss Joyce Karuri - Secretary.
- 6 Dr Jesse Mugambi of Nairobi University - Consultant.

Rev. Nyesi was replaced by Rev. Johannes Angela of Maseno South.

Terms of reference

- 1 To visit every C.P.K. College and meet with the College Committees.
- 2 Recommend three or four Colleges to be regionalized.
- 3 Assess their viability.
- 4 Discuss the implications of the move towards regionalization particularly issues pertaining to:-
  - (a) Ownership
  - (b) Finance
  - (c) Identity
  - (d) Management
- 5 To recommend areas of specialization for each of the regional Colleges.

THE COMMISSION

Due to unforeseeable circumstances the Commission didn't start work until January, 1991. The Commission embarked on its task on 13th January 1991 and worked for a whole week from 14th to 19th January, 1991. Two of the Commissioners did not show up, ie.

- (a) Captain Trajan Bwesigye - Studying at Daystar  
 (b) Professor Jesse Mugambi - On Sabbatical Leave in U.S.A.

Colleges visited:-

1	Trinity Bible College Nairobi	-	14th	January	1990.
2	Bishop Kariuki Bible College	-	"	"	"
3	Coast Bible College, Mombasa	-	15th	"	"
4	Macgregor Bible College	-	16th	"	"
5	St. Andrew's Institute	-	16th	"	"
6	Berea Bible College	-	17th	"	"
7	St. Paul's Kapsabet	-	17th	"	"
8	St. John's Kokise	-	18th	"	"
9	St. Philip's Maseno	-	18th	"	"

Due to the urgency of the report, the Commission met only with the Principal and the tutorial staff and not with the College Committees as was laid out in the terms of reference. All in all we admit it was a worthwhile and fruitful exercise.

QUESTIONNAIRE

All the Principals had responded to the Questionnaire sent out earlier in 1989 by the Commission's Secretary. This lightened the work ahead of us because we had the basic information needed. This was enough ground for the rest of the task ahead.

FINDINGS FROM QUESTIONNAIRE

1 COAST BIBLE SCHOOL (Bishop Hannington Institute)

Acreage - Six Acres

Facilities:

Classrooms -	One (at the moment) Capacity - 15 students.
Dormitories -	Three Rooms - Capacity 15 students.
Dinning Hall -	Capacity for 20 people.
Administration Block -	Principal's office (Disjointed)
Library -	About 2000 books.
Staff houses -	2(2 bedroomed) Massionettes.

Tutorial Staff & Qualifications

Full time - 2

- 1 Principal - Rev. Bryson Samboja - B.D. Limuru, D.P.S. (Nottingham)
- 2 Vice Principal Rev. Henry Pallridge B.D. New Zealand



Part time - 2

- 1 Rev. Julius Kalu Diploma (Makerere), M.T.C. (U.S.A.)
- 2 Dss. Dorcas Ndoro B.D. (Limuru)

Number of students - 12 3rd years.

Running Budget (1991) - about Ksh 500,000

Sources - Diocesan Quota, Fundraising Walks.

Students allowances - Ksh 250 (married), 150 (Unmarried).

NB: Coast Bible College moved to its new site in October 1990 under a new name, Bishop Hannington Institute of Theology. The College is occupying the 1st phase of the complex. Plans to complete phase 2 and 3 are under way. The new site is in Buxton Estate and is beautifully located right at the sea shore near Nyali Bridge. The former Coast Bible College site at Changamwe (2.3 acres) has been leased to a Psychiatrist practitioner.

## 2 TRINITY BIBLE COLLEGE (Diocese of Nairobi)

Acreage - about half an acre

### Facilities

Classrooms -	Library/classroom
Dining Hall -	30 people
Library -	2000 volumes (rather ancient)
Administration Block -	Principal's and Secretary's office
Dormitory -	3 floors, capacity - 12 people
Chapel -	50 people

### Tutorial Staff & Qualifications

#### Full time:

Principal (Rev Lukas Wanjie) M.A.  
Sr. Martha Ngugi B.D., M.Th

#### Part time:

Capt. David Omalla (Australian) B.A.  
Rev. Moses Ndungu - B.D.  
Mr David Kimemia - M.A. (Acc & S)  
Rev. Samuel Ndeitu B.D.

Number of students - none until September 1991

### Staff Houses

1 Spacious Principal's House: 3 bedroomed with a study and a big corridor and kitchen.

### OBSERVATIONS

### History of College

Construction work started in 1962 and finished in 1963. It was consecrated by Beecher. The College has ever since been largely supported by the Church of Canada which has had continued interest till 1985 when the centre became a Diocesan property. For a long time Trinity College has served as a centre for Refresher Courses, for rest and reflection, mainly for clergy who've served for a number of years. It has been used as a centre for Reflective Studies with a view to renewing the clergy's ministerial calling.

From 1985 the Nairobi Diocese has used the premises for purposes of inservicing pastors (3 days a week). From 1988 the College started recruiting full time students for P.C.T. syllabus. Besides there is an on going course of training for supplementary ministries.

Ownership of premises - Province or Nairobi Diocese? Not clear. This needs to be clearly specified and actual usage of the College clarified in order to avoid ambiguity.

### 3 BISHOP KARIUKI BIBLE COLLEGE (Mt Kenya South)

Acreage - 3 acres

#### Facilities

Classrooms -	1 - capacity of 26 people
Dormitories -	1 " " 32 ( 2 per room)
Dinning Hall -	" " 30 People
Library -	about 2000 volume. Size of a classroom.
Administration Block -	Principal's office, partitioning of others in process.
Staff Houses -	None. Plans to construct Staff houses underway.

Number of students - 11 1st years.

Running Budget (1991) - about Ksh 400,000

Sources of funds - largely from the Diocese.

#### Observations

The College is situated in a rich suburban area of Nairobi. Telecommunication network is excellent.

The environment is largely urban and academic. The Commission sadly feels the College premises are underutilised.

#### History of the College

The College split from Macgregor in 1983 and moved to Kabete following the split of former Diocese of Mt. Kenya South in 1982. The College moved to its new premises in 1986. The premises with its magnificent hall was a donation from Mr Charles Njonjo to the Diocese.

Apparently the hall has not been put into much use and we suggest that the Diocese of Mt. Kenya South plans seriously for that hall so that it can benefit the college and the diocese.

#### 4 MACREGOR INSTITUTE OF EVANGELISM & SOCIAL OUTREACH (Diocese of Mt. Kenya Central)

Acreage - 18 acres

##### Facilities

Classrooms -	3 - capacity of 40 Students
Dinning Hall -	" " " "
Library -	about 3,000 vols
Dormitory -	2 - capacity of 30 people
Staff Houses -	3 spacious houses -
	1, 3 bedroomed, 2, 5 bedroomed
Administration Block -	4 rooms for this purpose

Number of students - 13 3rd years

##### Tutorial Staff

###### Full time:

Principal, Rev. Dominic Muthoga - B.D., S.T.M.  
Vice Principal, Rev. Samuel Gateru - B.D.  
Mr & Mrs Thobban - C.M.S. Australia

###### Part time

Rev. Francis Maina B.D.  
Miss Naomi Gakenia B.D.

Running Budget (1991) - Ksh 486,000

Sources - purely funded from within the Diocese.

##### Plans for the site

Foundation for a kitchen and Dining Hall complex underway. No fuller specifications as to what nature of a complex this is going to be.

##### Observations

The College is located on a raised site with a C.M.S. history hence several of the buildings look ancient and in need of renovation if not demolition. Macgregor Institute was built in 1903. The training of ministers began in 1959. The college is situated about 25 km from Murang'a town, off the Muranga-Kangema road.

##### 5 ST. ANDREWS INSTITUTE (Diocese of Kirinyaga)

Acreage - five and a half acres

##### Facilities

- |                       |   |
|-----------------------|---|
| Classrooms            | - 4 - capacity of 30 students each<br>1 Main classroom (hall) with desks - capacity of 60 people  |
| Dormitories           | - 4, can take over 100 people   |
| Dining Hall & Kitchen | - spacious enough for more than 100 people  |
| Administration Block  | - Modern staffroom with modern tables chairs and sofa set, 4 offices and a recording studio (not yet functional), 2 Communication Department offices, Elsewhere:- Principal's and secretary offices, 4 other offices for teaching staff, offices of Accounts Clerk and Librarian. |
| Staff Houses          | - 2, 3 bedroomed stone houses<br>- 8, 2 bedroomed stone houses<br>- 5, wooden houses for service staff  |

##### Teaching Staff

- Theological Department: - 3 full time residential Staff
- |                       |  |
|-----------------------|--|
| Rev. Godfrey Mureithi | - Principal A.A.C., B.D.                           |
| Rev. Graham Kings     | - Vice Principal M.A. (Theology), Diploma Theology |
| Rev. Daniel Munene    | - Director Pastoral Studies, B.D.                  |

##### Part time

- |                   |        |
|-------------------|--------|
| Rev. Justus Mbogo | - B.D. |
| Rev. Gerald Mbogo |        |
| Dss. Joyce Karuri | - B.D. |

##### On study leave:

- |                       |                   |
|-----------------------|-------------------|
| Rev. Zachary Ngarambe | (M.A. - S. Korea) |
| Rev. Moses Mwangi     | (M.A. - Canada)   |

### Others

Mrs Beth Ngarambe - Community Health Trainer  
Mrs Pamela Wilding - Secretarial Director

### Library

- Has 7000 volumes. Three full time Library Staff. It is an old Mission House built in 1910 which has been renovated. The construction of a new Library complex begins in February 1991. It will have 2 floors - 2nd floor to be used as a Chapel.
- Computerized cataloguing to be introduced.
- Construction is going to cost 3.5 million

### Observations

1. Andrew's Institute is 6 Km off the tarmacked Kutus - Kianyaga road. The Institute was started in 1979 and it now stands out as the biggest Institute in the Province in terms of facilities and development.

Asked what they plan to do about the rather bad road especially during the rainy season, the management responds confidently that with the changing political atmosphere in the district, the road will soon be improved.

The College practices integrated training: There is a Secretarial class of 10 students, Community Health Students, and about 30 students of Theology.

Several conferences, Seminars and Courses have been conducted here.

Running Budget (1991) About 1.2 million

Future plans include the construction of a storeyed block building for married students.

- Turn the institute to a university

### B BERE A BIBLE INSTITUTE (Diocese of Nakuru)

Acreage - 10 acres

### Facilities:

Classrooms	- 2 - can take 20 students each
Dormitories	- 2 - can accommodate 20 students in all
Staff Houses	- 4 - 3 bedroomed each
Dining Hall	- Sitting capacity for 50 people
Library	- 2500 books - very neat shelves

Administration Block - It is a renovated building formerly used by the Farm management in the 1940s. It contains Principal's office and Secretary's office; TEE Department which has been intergrated into the training programme of the institute; Communication; students rooms.

#### Tutorial Staff

##### Full time

Rev. Gaikia , Principal. Diploma in Theology, MDiv  
Rev. David Watkins. B. Theology (C.M.S. Australia)  
Rev. Allan Byron. Diploma in Theology, M.A. (C.M.S.)

##### Part time

Rev. Michael - (T.E.E. Director) B.D.  
Rev. Githuku - B.D.

Number of students - 6 Students currently.

Running Budget for 1991 - ?

Sources of Funds - Diocesan Quota

#### Plans underway

- The College plans to convert the Dining Hall into a classroom and build another with a capacity of 100 people.
- Build a bigger Library.
- There are plans to invite an expert to help with the Ground Planning for future extensions.

#### Observations

The College is located about 23 km away from Nakuru on the Nakuru-Naivasha Highway, 50 metres from the road. It is situated within the rich farming environment of the Rift Valley and actually within the 245 acre Berea Farm which is a Diocesan Property.

- The Centre is very centrally situated in terms of Church of the Province.
- The climate is ideal.
- There is excellent Telecommunication network.
- There are no water problems.
- With seriousness of purpose, the centre can be developed into a big institution of higher theological learning.

7 ST. PAUL'S SCHOOL OF DIVINITY, KAPSABET  
(Diocese of Eldoret)

Acreage - 11 Acres

Facilities

Classrooms - 2 - capacity of 35 for one  
- capacity of 20 for the other  
Dormitories - 2 Main. Can hold 4 to a room ie 16 in all  
Dinning Hall - capacity of 40 (Maximum)  
Library - about 3000 volumes. No full time Librarian.  
Administration Block - 8 disjointed offices.  
Staff Houses - 3: 1-4 bedroomed, 1-3 bedroomed, 1-2 bedroomed

Tutorial Staff

Full time:

Rev. Mark Aschroft, Principal, B.A., M.A. (C.M.S.)  
Miss Esther Moraa B.D., M.Phil.  
Rev. Richard McConnell M.A. (CMS)  
Mrs MacConnell B.A.

Part timers

Rev. C.B. Peter, M Div. (Indian - Methodist)  
Emily Choge

Running Budget 1991

720,000/= exclusive of expatriate staff salaries

Sources of Funds

TEAR Fund, CMS, external students fees and other miscellaneous sources

Observation

The Commission was impressed by the strong financial welfare of students. The College has the highest student allowances in the Province.

- Ksh 400 per student plus  
Ksh 150 if wife is unemployed, plus  
Ksh 50 for upto 4 children.

-Currently there are 31 students in all (3rd years and 1st years) taking the recently introduced Limuru Diploma.

-The College has lots of other near future extensions

-The Institute is strategically located near Kapsabet town and only a stone-throw from the main road.



8 ST JOHN'S SCHOOL OF MISSION KOKISE  
(Diocese of Maseno)

Acreage - 5 acres

- They are in the process acquiring ten more acres just next to their property.

Facilities

- Classrooms - 4 sitting capacity for 40  
- 2 can take 52 students maximum
- Dining Hall - 100 people (for assembly - 300)
- Admn Block - New office block for Principal and Secretary, Vice Principal, Staff room, Library. In separate Block are the offices of Dean of studies, Dean of students, Bursar
- Library - about 3000 volumes

Recently the College enjoyed a rich donation of the late Rev. Nyesi's books by his wife.

- Staff Houses - 4 Staff Houses, furnished and equiped with gas cookers.  
- 3 are 3 bedroomed and 1 is 2 bedroomed.  
- 1 traditionally built round hut - a beautiful structure.

Tutorial Staff

Rev. Joseph Otieno Wasonga, Principal, Dip.Th. MDiv  
Rev. Johannes Otieno Angela Dip.Th M.T.S  
Rev. John Rabongo B.D  
Rev. Charlton Ochola Dip MTh  
Rev. Sospeter A. Ogacho - B.D.

Part timers

Rev. Walter Ochola Odongo

Staff on Study Leave

Rev. Emily Odido B.D. (going to South Korea)

Running Budget 1991 - ?

Sources of funds

- Largely for the two Dioceses of Maseno West and South.
- Donation from Diocesan Theological Sundays (usually in October)
- Conferences and Seminars (30,000/= in 1990)
- Parishes contribute food stuff



#### Integrated Programme

Apart from Theological training the College has facilities for Tailoring and dressmaking (12 Students) and will soon be starting demonstration farms for horticultural farming. There is also a nursery school that caters for tutors children (and others from outside). Facilities are also used for 'Continuing Education' programme, T.E.E. seminars and clergy refresher courses.

#### Observations

St. John is situated near the shores of Lake Victoria hence a beautiful lake view and cool breeze.

- Several miles from Kisumu town, and out in the bush, communication is not easy and students have to trek a long distance from the nearest Matatu terminus. The College has no telephone. College electrification is through a generator.

### 9. ST PHILIP'S MASENO (Diocese of Maseno North and Nambale)

Acreage - 8 Acres

#### Facilities

Classrooms - 2 capacity of 20 and 30 students  
Dormitories - 3 for 30 People (maximum)  
Dinning Hall - Can take 36 or 50 (Crowded)  
Admn Block - 3 Separate offices  
Library - about 3000 volumes

Staff houses - 2-4 bedroomed, 1-3 bedroomed, 1-1 bedroomed. One was built in 1910 and all the others in the 50s.

#### Tutorial Staff

Rev. Stephen Emuria - Principal, cert. Th  
Rev. Eliud Walukasa - B.D.  
Wilson Didimagero - B.D.  
Rev. Edward Etale - On Study leave in U.S.A.

Visiting tutors - Rev Obora B.A.

Budget for 1991 - Estimated at Ksh 350,000

Sources of Funds - Mainly from the Dioceses of Maseno North and Nambale.

#### Observations

Although the centre is the oldest in the Western side of Kenya it

*E. Kalyoti*

hasn't portrayed much growth. Most of the buildings are old and scattered. The compound is a 'forest' of tall ~~cedars~~ which pose great danger to the buildings and the people within. The earlier they are rooted out the better. Otherwise the location of the College is ideal for reasons that will be given later in this report.

## FINDINGS AND RECOMMENDATIONS OF THE COMMISSIONERS

### REGIONALISATION.

In all the Colleges that we visited the idea of regionalisation of Colleges was received as an ideal that is long overdue. This was the most exciting part of our discussion with the teaching staff. A number of points have been given in favour of regionalisation.

1 "I really feel we are training tribalist clergymen right now", laments Joseph Wasonga of Kokise. He feels that Regionalisation will make a cross-cultural breakthrough and enhance fellowship.

2 "Regionalisation is a very wise idea, indeed a miracle". Says Rev Michael (TEE Director - Nakuru Diocese). He adds that "CPK personnel have been very scattered thus hampering development and progress. Bringing manpower together makes a big difference". What is more, "CPK will be strengthened and will stop being viewed as the Church of the Partitions of Kenya."

3 From St Andrew's Institute, there was this consensus: Autonomy of each Diocese to have its own Bible College weakens the central structure of CPK and the training system. To this, Rev. Dominic Muthoga (Principal - Macgregor) adds, "Autonomous Diocesan Colleges spend alot of money: they are uneconomical and wasteful - bad stewardship of hard won resources."

4 Regionalisation many agree, will create a forum for lecturers to challenge and to develop each other otherwise as Rev. Lukas Wanjie of Trinity Bible College sees it, lecturers can easily lapse into heretism due to theological isolation.

5 It is ideal because it will pull down resources and put them into reasonable professional use. "I could feel much more comfortable specialising in teaching Old Testament, otherwise we have lots of scattered resourceful men and woman" adds Rev. Wanjie.

6 In terms of theological training CPK has been left behind by Churches like the PCEA, Methodists, and Catholics. We must pull up our socks, and all within our ability and rise up to the challenge, lest the Church falls into a state of mediocrity. What a shame!

Regionalisation of Colleges could easily attract funds from overseas friends. Grants that are presently given to individual students could easily be given to the Province.

#### OWNERSHIP OF THE COLLEGES

The commission recommends the following: That upon selection of the College for regionalisation, that property shall be surrendered to the Province in mutual agreement with the original owners and shall thereafter be used for purposes for which it was surrendered, until such a time that the Province shall decide to pull out, and in which case the property shall be returned to the original owners and shall be used for the original purpose, or as the original owners shall decide. (We leave it to PBTE to work out further details.)

#### MANAGEMENT

We further recommend that the Province sets up strong College Council for each of the Colleges and such a Council to be made up of representatives from all over the Province.

#### FINANCE

The Commission recommends to the Province to set up a strong Board of Finance to manage the financial welfare of the Colleges and to serve under the umbrella of the College Council. (Details to be worked out).

#### Sources of finance

- Individual Dioceses to pay a quota annually
- Overseas students fees
- Cost sharing (internal students fees)
- Donations from overseas friends and organisations
- Investment

The financial aspect of regionalisation is a rather sensitive one and we are warned to be extremely careful as there are "foreseeable problems in terms of financial constraints". There is definitely more commitment to one's own college than to one that is outside. However, once the objectives of regionalisation are embraced as good and worthwhile by all Dioceses, the next major move will be participation and commitment with all it implies. St. Philip's Maseno, St Paul's Limuru and Kongwa (in Tanzania) have been cited as some of the Colleges that have faced hard times in terms of finance and management. We are therefore warned that unless there is unity of Purpose, our joint venture, ideal as it is would surely collapse.

### RECRUITMENT OF STUDENTS

The Commission recommends that students be recruited from all over the Province and not just from within the region under which the regional College falls.

### RECRUITMENT OF STAFF

Likewise we recommend a blended recruitment of theologically trained and qualified men and women from all over the Province and outside, reorganize them and hence have a powerful teaching force.

### STAFF DEVELOPMENT PROGRAMME

It is a shame that compared to other mainstream Churches, CPK does not have many learned clergy. Several have gone up to Masters Degree level but only a few have attempted Ph.D. We recommend to the PBTE to think seriously about overseas scholarships for CPK Staff; to identify and encourage as many as are potential to go for further studies. Then and only then can we create strong CPK academic strongholds in a society that is growing and changing so fast.

Welfare of Overseas Students and their families  
We also recommend that the Province consider more seriously the welfare of overseas students and their families. Lengthy separation from one's family is not healthy - it affects family bonds and reduces academic concentration. Further more one could easily feel like he is studying for his own benefit and not for the Church. It could bring about depression.

### STAFF SALARIES

In all the Colleges we visited the information was the same - that there was no difference in terms of service between clergy serving in Parishes and the tutorial staff. The Commission recommends that salaries of theological lecturers be reviewed and updated. One suggestion was that a 25% increment be made over and above the Provincial terms of service. Low terms of service could easily discourage lecturers and lead them to look for jobs elsewhere. We further recommend that women lecturers be paid on the same scale as men. The existing discrepancy is discriminatory.

### RECOMMENDED REGIONAL COLLEGES AND THEIR VIABILITY

In keeping with the recommendations of PBTE to the 9th session of Provincial Synod, that PBTE be given mandate to select three suitable Colleges for regionalisation, this Commission is glad to say it has done it's work and that we have come up with 3, indeed 4 names of such Colleges.

WESTERN KENYA  
St Philip's Maseno

Viability

- It is strategically located on Kisumu-Busia road
- Excellent telecommunication facilities
- It is easily accessible; very close to the Diocese of Maseno South, North, West, Nambale, Eldoret and even Katakwa. It is within walking distance of Siriba Teachers College, Maseno Hospital, Maseno High School and Maseno University. Hence it has a rich academic environment.
- It is not far from the main town - Kisumu. We believe its location is ideal for regionalisation.

However we understand that it is a bone of contention between the Maseno Dioceses. This needs to be sorted out.

- The ground will need a lot of re-planning and renovation of several buildings and possibly demolition of some.
- There are too many unfit trees in the compound.
  - There might arise a need to acquire more land adjacent to the College.

CENTRAL REGION

St Andrew's Institute - Kirinyaga

Viability:

- Existing facilities are excellent and the Province will not need to spend too much in terms of improving facilities.
- Says the Commission: "we would like to see the facilities at St Andrew's Institute being used for a bigger purpose than just for the Diocese".
- It is also within easy reach from the tarmac except for the six kilometers of untarmacked road.
  - We recommended they add more land.

SOUTH EASTERN REGION

Bishop Hannington Institute of Theology - Mombasa

Viability

- Situated right in the Mombasa Municipality
  - Enough land for expansion
  - They have good plans for the site
- Creates a conducive environment for specialisation in Islamic Studies; Urban Studies and others.

RIFT VALLEY

Berea Bible College - Nakuru

The Commission recommended that Berea be considered as 4th regional College although the region under which it falls (ie



Rift Valley) is not mentioned in the terms of reference. Its very location is quite central within the church of the Province of Kenya. The excellent climate is conducive to good studying. It's on the great NRB - Nakuru - Kisumu highway, and only 50 metres from the main road and 25 km from Nakuru town.

#### SPECIAL CONSIDERATION

Of the 4th regional colleges the Commission recommends that St. Andrew's Institute Kabare be updated to University level, to serve the church of the Province of Kenya and to offer degrees in Theology.

#### SPECIALISATION FOR THE OTHER THREE

Bishop Hannington Institute;  
Islamic Studies  
Urban Studies  
Political Science  
Music  
Communications

St Philips - Maseno  
Pure Diploma in Theology

Berea  
Diploma in Theology  
Diploma in Development Studies

#### The Rest of the Colleges

The Commission further recommends that PBTE consider to hold PIMCS with Colleges which have not been selected for regionalisation, to help them come up with fruitful suggestion as to how best those premises and facilities could be used.

#### IMPLEMENTATION OF REGIONALISATION

HOW SOON? AS SOON AS POSSIBLE - is all we can recommend.

We sincerely regret for any loopholes we might have left in our report. All in all we are grateful to have served in this commission. Thank you for appointing us.

Sincerely

The Rt Rev. Benjamin Nzimbi - Chairman  
The Rt Rev. Stephen Njihia - Member  
The ~~Re~~ Rev. Johannes Angela - Member  
Dss Joyce Karuri - Commission Secretary

## Appendix VII

### **A SAMPLE OF AN APPLICATION FORM USED IN THE ACK PROVINCIAL COLLEGES-A FORM USED AT CARLILE COLLEGE**

# Carlile College

## School of Theology – Application Form

### Introductory Comments

In order for an application to Carlile College to be considered, we need to receive from you the following documents:

- A letter of recommendation and support from your Diocesan Bishop
- Copies of all your academic transcripts and certificates
- Two passport sized photographs
- Completed application form

Please complete this application form as fully as possible and return it with all required documentation to:

**The Principal, Carlile College, P O Box 72584, Nairobi 00200, Kenya.**

### Personal Details

Name: .....

Cell Phone Number (*if not your own, please give any we can use to contact you*):.....

Date of Birth: ..... Sex: Male/Female

Identity Card Number/Passport Number: .....

Marital Status: .....

Children: .....

Other Dependants: .....

Name and address of local church: .....

Name and address of Diocese if applicable: .....

.....

.....



## **Educational Qualifications**

Secondary School leaving qualifications: .....

.....

Other academic qualifications: .....

.....

NB: Please enclose photocopies of all the above mentioned certificates including any academic transcripts.

## **Health**

What is your general health like: .....

.....

Describe any recent illnesses: .....

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Do you have any special dietary needs? .....

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## **Application to Study**

I apply to study the following course at Carlile College (Please tick one box only):

- ☐ Certificate in Your Ministry (One year Course, residential)
- ☐ Higher Diploma in Theology (Three year Course, residential)
- ☐ Higher Diploma in Urban Mission (Three year course, residency within informal settlement in Nairobi.

## **Funding**

Please tick one box only

- ☐ My fees will be paid by my Diocese
- ☐ I take personal responsibility for paying my own fees
- ☐ I am seeking a bursary from Carlile College (Please note that the College has very limited bursary funds and only offers a very small number of sponsored places each year).

## Personal Testimony

Please describe in detail how you became a Christian and what it means to you to follow Jesus Christ.

## Call to Ministry

Please describe in detail your experience of Christian Ministry and what ministry you believe God is calling you to.

## Christian Doctrine

Please state what you believe about each of the following areas of the Christian Faith

The Trinity

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The Death of Christ on the Cross

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The Resurrection

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The Holy Spirit

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Holiness

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## Appendix VIII

### **A TREE DIAGRAM SHOWING THE DEVELOPMENT OF THE ACK DIOCESES SINCE 1889**

